

# Divine Teachings:

In three Parts.

I. The Glorious Mystery of Divine Teachings  
between God, Christ, and the Saints.

II. Antichrist in Man, opposing Emmanuel,  
or, G O D in U S.

III. The Advancement of all things in Christ,  
and of Christ in all things, with a Discovery of  
good and evil, inhabiting in M A N.

Together with a brief Discovery of some things con-  
cerning Election and Reprobation; Resurrection and Day  
of Judgement; Love and Wrath, in God and Man:  
the causes of trouble and joy in the creature: the  
chaining up of the Devil, and the state  
of a Christian in three Kingdoms.

Being some sparks of that Glory that shines  
and dwells in

RICHARD COPPIN. *a writer*

The Second Edition.

Isa. 61. 1. chap. 33. 10. Joh. 12. 32. Isa. 33. 5.

Arise, shine, thy light is come, and the Glory of the LORD is risen upon  
thee.

Now will I arise, saith GOD, now will I be exalted, now will I lift up  
my self.

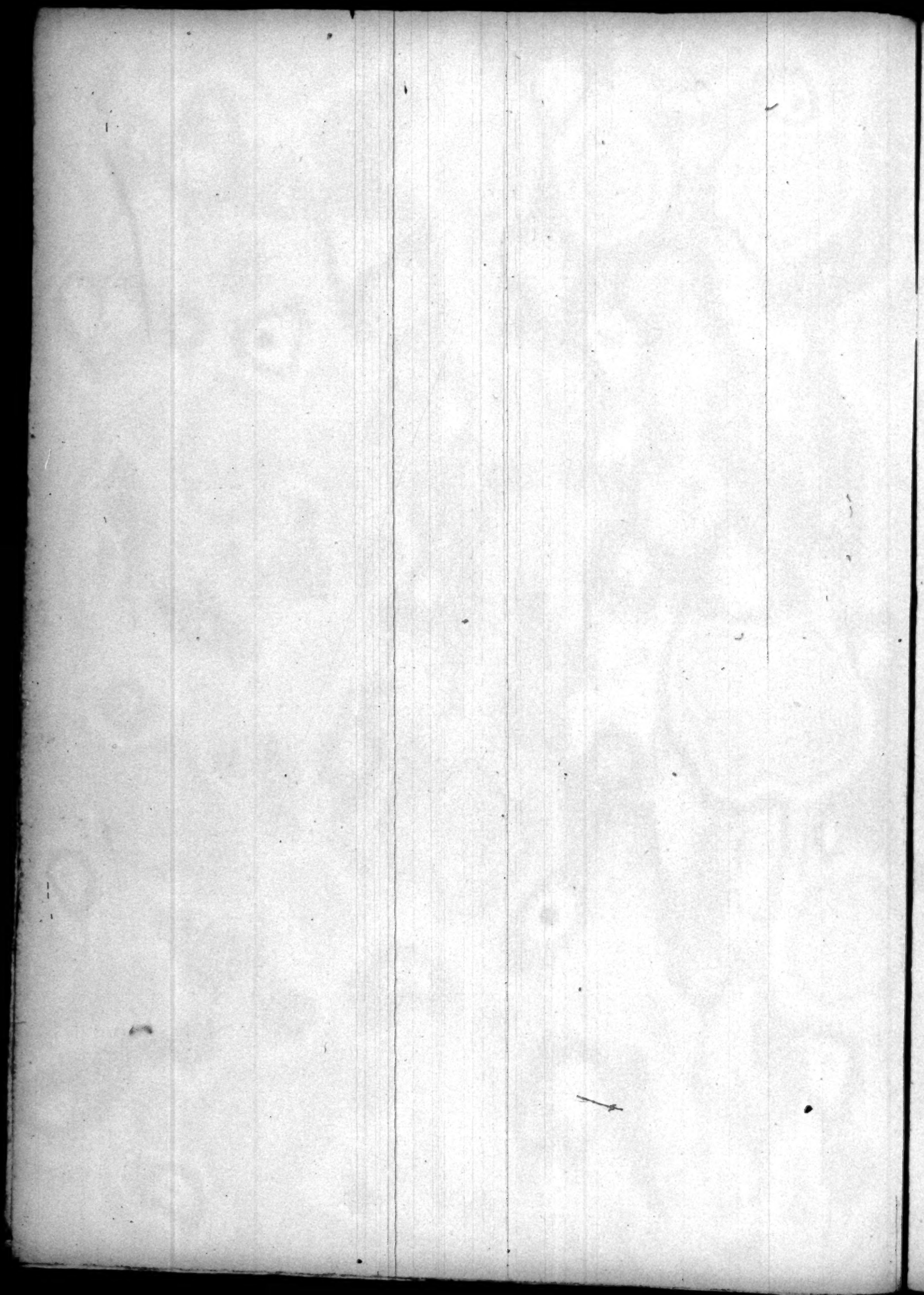
And I, if I be lifted up, will draw all men unto me.

But the Lord is exalted, &c.

L O N D O N,

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THE  
GLORIOUS MYSTERIE  
OF  
Divine Teachings,

Between  
GOD, CHRIST, and the SAINTS;  
occasioned by some  
Questions Propounded, And Answered  
BY  
RICHARD COPPIN.

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Whereby the Lord alone is exalted, and the  
pride of fleshly glory stained, according to the grand  
design of his Excellency, The Lord of Hosts.

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*The first Part.*

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— I neither received it of MAN, neither was I TAUGHT  
it; but by the REVELATION of Jesus Christ, Gal. 1. 12.  
And ye have an unction from the Holy One, and ye know all things,  
which anointing — abideth IN YOU, and ye need not  
that any man teach you, 1 Joh. 2. 20, 27.  
But they shall be all TAUGHT of GOD, Joh. 6. 45.  
And thus, The Lord of Hosts hath purposed to stain the pride of  
all glory, and to bring into CONTEMPT all the HONO-  
RABLE of the Earth, Isa. 23. 9.

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London Printed, 1 6 5 3.

*John Denis.*




421911



## *The Preface to the Reader.*

To all the beloved of God, scattered abroad upon the face of the whole earth, whether in light or darkness, or in what dispensation soever.

*Dearly Beloved,*

 In regard I was forced in my own Spirit to write this former Letter or Discourse, (as in it will appear) & having thereby engag'd my self with Gods help to proceed further in it; from which Discourse you hear of some opposition that was made against me, about some truths which the Lord had made known to me, and were then declared by me, which truths, if rightly understood, might prove much for the comfort and consolation of many: And because this truth, which was given me of God, and then declared by me from him, was opposed in words, I shall therefore press it the more earnest in writing, and shall not refrain my pen, if by any means I might be an Instrument to give satisfaction to those who oppose me in the truths which I hold: And I shall do nothing in malice or hatred, but in love: And I desire that it may be no other ways taken but in love, because I desire, and shall endeavor, according to the small measure of light, love and truth revealed in me, to speak nothing but the truth, for truth never goes without love, nor love without truth, because they always proceed from one and the same Fountain: Neither do I desire to give any offence, though indeed many are offended because of the truth, but it is by reason of the enmity, or man of sin which reigns in them, who sets up himself in the room of Christ, who exalts himself above all that is called God, and who makes all the breaches and offences in and among men; for offences shall come, but woe be to him of whom the offence cometh.

And now, through the Divine Assistance, I shall not detain my self in that which is the truth, but desire to hold it forth to the view of all men, and shall still endeavour, (so far as Christ shall enlighten me, and so long as he shall be pleased to put me upon the work,) to speak nothing but the truth, because willing to subject my self to the  
Spirit



## The Preface to the Reader.

Pet. 4. 14.

*Spirit of Truth, which will not err; though indeed I am despised and rejected of men, yet willing to live under all reproaches for the Truths sake, as the Apostle saith, If ye be reproached for the Name of Christ, happy are ye, for the Spirit of Glory, and of God resteth upon you; On their part (who speak evil of you) he is evil spoken of, but on your part (who with him are evil spoken of, he is glorified.*

*And now I shall not care what man can say against it; for it is not in man to overthrow it; Wherefore as the Apostle saith in Gal. 1. 10. That if I should fear men, or seek to please men, I should not be the Servant of Christ; For the Gospel which was taught by me, saith he, is not after men; for I neither received it of men, neither was I taught it by men, but by the Revelation of Jesus Christ. So may I say, that in declaring the truth I need not to fear men nor (in a bad sense) seek to please men, but (in a good sense) I desire to please all men; and indeed the truth, in a good sense, will offend no man, though it meets with much opposition; but the more truth is opposed, the more it will break forth; as with the Apostles, the more they were persecuted for the Gospel, the more did the Gospel spread and enlarge it self, and with a great deal the more confidence did they go on teaching and preaching Jesus Christ, declaring such truths as were manifest in them, Acts 5. the latter end, and Acts the last, the latter end.*

*And now according to that measure of light and truth manifest in me, I shall follow their steps, and cannot but speak and declare in words to you what I have seen and heard from the Lord, though not in bodily presence, to all, yet in writing, as will hereafter appear. And I shall do it with such boldness and confidence in the Lord, that I shall not fear the reproaches of men, neither be afraid of their revilings, but shall by him who is the strength of all things, take unto me those spiritual weapons, which the Apostle saith, are not carnal, but mighty through God, to the pulling down strong holds, and to the casting down imaginations, and every high thing that may exalt it self in me contrary to the truth of those my proceedings in and through the Lord Jesus.*

*And now I shall (according to my apprehension) present you with many clear and excellent truths, though laid down with much weakness, and with much inability of mans wisdom or humane learning; yet in the wisdom, power and strength of God: for  
there*

## The Preface to the Reader.

there is no wisdom nor power, but the Wisdom and Power of God onely, that is able to manifest or declare any truth: nothing of man is to be seen in that work, neither can it, because none but God is able to do it, and none but God shall do it: For the weakness of God is stronger then men, and the foolishness of God is wiser then men; 1 Cor. 1. 25.

2. Nothing but the Wisdom of God and the learning of God is able to read and discern any truth; because the greatest wisdom and learning of men is not able to find out the true meaning of one word in Scripture; for the truth is altogether mystical: the truth (I say) is as mystical as God himself, and therefore none but God in Jesus Christ can declare it, and none but he can interpret it; it must be an interpreter one of a thousand that must do it, and this is God in Jesus Christ: for to him only is given the tongue of the learned, as you may plainly see in Isa. 50. 4.

3. Seeing it is therefore the work of God only to reveal and make known all truths, I would have thee therefore in the reading of this which I shall present unto thee, to be like the Eunuch in Acts 8. 30, 31. who would not of himself undertake to know any truth, unless he were taught it by some other body: let me therefore intreat thee in the reading if it, to wait for the spirit of God in Jesus Christ, which he hath promised shall come, and bring all things to thy remembrance, without which thou canst not know the least truths of God, be they never so mean or so low: for it is the spirit of God only, that must teach thee the things of God, 1 Cor. 2. 11.

4. In the reading of it, it may seem at the first sight or view of it, to be something difficult and strange in thy apprehension; but though it may, I would not have thee therefore out of a rashness of spirit, to judge or condemn it for error, but to carry with thee a spirit of meekness and love, and judge nothing before the time, untill the Lord come to reveal it unto thee: and then I believe thou wilt not judge at all, because thou wilt find them to be real truths, when they shall come to be made one with thy spirit; for that is the knowledge of truth, to be made one with it; and being made one with truth, thou art then one with God; for God and truth is unseparable, and when thou and the truth are unseparable, then thou wilt come to know all truth, and not till then: and having known all truth, being made one with it, then thou hast peace with God through Jesus Christ our Lord.



## The Preface to the Reader.

5. In all these there may not appear to thee to be the fulness of truth, because they may want expressions; but though they do not appear to be the fulness of truth, do not therefore think them to be no truth: for truth may not yet be manifest in full, but in part, and therefore cannot be declared or received in full, but in part: but what we have received, that we freely give, as the Apostle saith, Freely have I received, & freely have I given: and what I have received of the Lord, that have I declared unto you, and the Apostles then as well as we now, had it but in part; though we now may have it fuller then they then, yet still but in part: for that which is hid to day, may be revealed to morrow, for who knows what a day may bring forth, or what time may bring forth? For the glory of the later house shall be greater then the former, saith the Lord of Hosts: Haggai. 2. 9. yet the glory of the former house was a true glory, though it had not such a fulness of glory upon it as the later: so though this my writing at this time may not seem to have the fulness of truth in it in thy apprehension, yet do not therefore judge it to be no truth at all, but take it, and embrace it, as a truth revealed for the present.

6. Again in the reading of these truths, some may think them to be but low, because they know the same things already: but what saith the Apostle, 2 Pet. 2. 12. I will not be negligent to put you always in mind of these things, though ye know them, and be established in the present truth: On the other side, some may think them to be too high, because they know them not; and therefore, say, that they are not convenient: but though they are high, so are all the truths of God, at the first sight of them, which tends to a full discovery of him; and therefore it is needfull to present you with high things, if ever you mean to come to the true knowledge of God; for God is high and mystical, and therefore you can have no true knowledge of God, without the knowledge of high things. Paul desired to know nothing but Jesus Christ and him crucified, 1 Cor. 2. 2. and that is the highest mysterie in Salvation, to know Jesus Christ and him crucified in us, to know Christ in us the hope of glory.

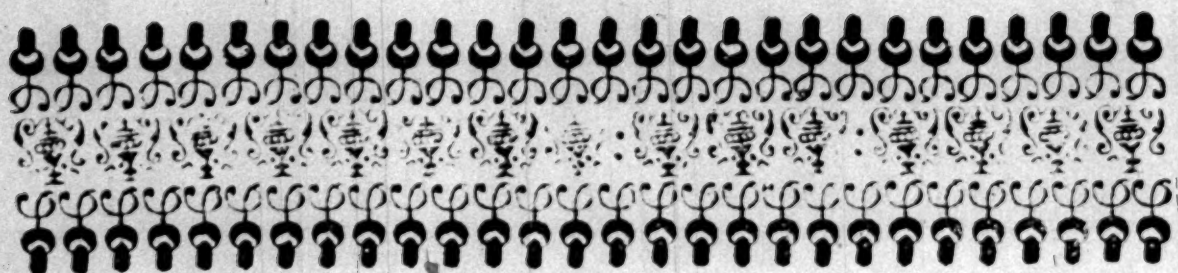
7. And lastly, let me intreat thee as the beloved of Jesus Christ, (whoever thou art that readest) that if those truths should not at present be made manifest to thee, then as thou wouldst wait for the further appearing of Jesus Christ to thy soul, so  
wait

## The Preface to the Reader.

wait for the making known of this truth; and if thou art not at present made one with it, then with patience sit down under that Vine the Lord Jesus Christ, and wait in the Vineyard, till the Vine flourish, and till the tender grapes appear, and the pomegranats bud forth, even the blessed fruit of the Lord Jesus Christ, falling from him like clusters of grapes into thy mouth; and being thorough ripe, they will digest in thy stomach the better; so the truth of these things being fully manifest to thy soul, in and through the Lord Jesus Christ, they will then be sweet, and pleasant, and delightfull unto thee, and thou wilt embrace them with much joy and comfort; and so desiring the Lord to make thee one with them, I bid thee farewell,

Richard Coppin. *in a letter*





*A Copy of a Letter to a pretended Minister of the Gospel, who was offended at what he heard had been declared by me, which (in part) instrumentally occasioned the putting forth to publique view some things that have been spoken in me.*

SIR,



That which doth occasion my writing to you at this time, is the information that I have received of the discontent that is in you towards me, sent to me by a message delivered from your self; but I believe you are informed of more then is true concerning me; for I am confident, that none that ever heard a word from me (let them speak the truth) can say, that I have wronged you in any thing, neither that I have given you any cause whereby you should be offended with me, unless it be for speaking the truth concerning the things of God, which truth will not be a wrong to any who live in the truth of the Spirit, though indeed it may appeare a wrong and a trouble to all those who live after the flesh, and are guided by a fleshly principle, (because the truth breaks forth from a principle contrary to theirs, and is not understood by any thing but by the light of  
its

its own principle,) for as the principle and cause is, so will the end and effect be; therefore the truth is and will be a trouble to all those who understand it not, and especially to those that oppose it; but the more it is opposed, the more it will break forth: Therefore you might do well, first, to examine before you give such threatening words against him who desires to be the truths servant, and all that love the truth, for the truths sake; and would not give the least offence to any, but would, as the Apostle saith, become all to all, that he might gain the more; for he that in those things serveth Christ, is acceptable to God, and approved of men: Let us therefore follow after the things which make for our peace, and things wherewith one may edifie another, and not to contend with envy and strife, for such things which belong not to our peace, as outward forms, and outward Observations, Ceremonies, and the like; for not going to Church, as some call it, or for not having fellowship with men in their worldly worship, and the like, which are the worldly rudiments, and are to perish with the using of them after the commandments and doctrines of men, and is but a shew of wisdom in will-worship, and humility, and so forth, Col. 2. the latter end: of which I tell you, That they which do such things, as to contend with envy and strife for them, setting their whole delight upon them, and with-all judging those who live not in them, as they do, is manifest, enjoy not the Kingdom of Heaven; for the Kingdom of Heaven consists not in these things, but the Kingdom of Heaven consists in Righteousness, and Peace, and joy in the Holy Ghost; *For behold, the Kingdom of Heaven is within you*, Luke 17. 21. Then he that resists the least grace, or seeks to quench the least motion of the Spirit of God in man, he resists the Kingdom of Heaven; therefore saith the Apostle in 1 Thes. 5. 19, 20. *Quench not the Spirit, Despise not Prophecy*: For the manifestation of the Spirit is given to every one to profit withal, 1 Cor. 12. 7. And how should a good Christian now but be sorry to hear that there should be such an envious spirit, and the like, in any of those who profess themselves to be Christians, and to be the anointed of the Lord, for to know the truth? that they should have such a spirit in them, as to deny this spiritual gift which God hath given to his people, for the knowledge of the truth, and for the edification of themselves and others, to build up one another in the knowledge of God and Jesus Christ; to deny this, is to deny God himself;



John 2. 27.

for he is the Builder up of his people, and he it is that teacheth men knowledge, and he it is by whom we come to know all things that is, as he is in us by his Spirit : *For ye need not that any man teach you, but the same anointing which abideth in you, he shall teach you all things,* which anointing is Christ. And now he that shall go about to deny this Spirit, this Gift, this Anointing, is not as he professeth himself to be ; for in this he gives but small testimony of it, in seeking to stop the mouths of those who desire to hold forth the truth so far as God hath made it known to them ; for *whatsoever we have seen or heard, saith the Apostle, we declare unto you.* And this is my desire, and accordingly I shall endeavor to fight the battel of a true Souldier of Christ, in declaring such truths as he shall make known to me, and shall not be afraid of men or devils ; *for the Lord God will help me, therefore I shall not be confounded ; for the Lord is with me, and therefore have I set my face like a flint, and I know I shall not be ashamed.* This was the confidence of Jesus Christ, and the confidence of his people, which confidence they shall have, so long as they have him for their guide : Therefore I would not have any one, that have received the least truth in any Manifestation or Declaration from God, to be silent in what he hath received from him, but manifestly to shew it forth to the honor and praise of his glory, that whatsoever God hath revealed to him, he should make known to others, as the Apostle saith of himself in *Gal. 1. 15, 16.* That when it pleased God to reveal his Son in him, he immediately conferred not with flesh and blood, but went and preached him among the Heathen. Where we may see, That he that hath this Calling, as the Apostle had by the Revelation of Jesus Christ in him, is not to conceal or hide the least truth, for fear of friend or foe, because truth seeks no corners, but will shew it self in the open fields, and this encouragement our Saviour gives us in *Mat. 10. 26, 27.* where he saith, *Fear them not ; for there is nothing covered that shall not be revealed ; and hid, that shall not be made known :* But what I tell you in darkness, that speak ye in light ; and what ye hear in the ear, that preach you upon the house tops. Which signifies a boldness that the Saints have in declaring these things which are discovered to them by the Lord Jesus ; *for what ye hear in the ear, that speak upon the house tops.* And in another place we read, That the Saints are as bold as a Lyon ; which boldness I desire to find in my self, for the making

Isa. 50. 7.

making known of any truth concerning the things of God, seeing I received it not of man, nor by man, but by God the Father; for man, by all his wisdom and learning that ever he shall or hath attained to as humane, is not able to give any true knowledge of God; for God who is invisible, spiritual and divine, is not seen or known by any thing but by himself; for God himself must make known himself; *For who knows the things of God, but the Spirit of God? and the Spirit of God searcheth all things, yea, the deep things of God, 1 Cor. 2. 10, 11.* And in *Joh 4. 24.* we read, That God is a Spirit, and therefore is invisible, infinite, perfect and blessed; and then will have nothing that is imperfect to joyn with him in his work, but all humane learning is imperfect, & will have an end; but God, who is in himself for ever perfect, is without end, and therefore will perfect his own work, in teaching his own people the true knowledge of himself, as his Spirit in me doth testifie to me: And now that which I desire of the Lord, is, the spirit of boldness, (and not the spirit of fear, I mean a slavish fear,) that the same things which by him are manifest in me, the same I may in words declare to others, if not to all in bodily presence, yet in writing, if God will be pleased to give me strength and opportunity; and all that man can do, is to declare that outwardly which God hath made known in the spirit inwardly. According to which I shall proceed as he shall enable me, and so remain one to all, ——— while in.

*Richard Coppin. who is  
one of the chief writers*

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THE  
GLORIOUS MYSTERIE  
OF  
DIVINE TEACHINGS

Between

*God, Christ, and the Saints.*

Wherein are some Questions propounded and answered.

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The first Question propounded, is this ;  
*Whether , without change of Tongues , as Greek and Hebrew , it is possible to know the Original of Truth.*

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CHAP. I.

*God is the Original, and nothing but Himself can declare or make known Himself.*

THE Answer is this ; That to know the Original of Truth, is to know God himself ; for the Original is the truth of all things ; and God is this Original and this Truth : for he is before all things, and is all things in himself , and the end of all things out of him ; as it is said, *The end of all things is at hand* ; and this end is God, who is not seen nor comprehended by any thing but by himself in his son Jesus Christ ; because himself is all , and will be all , when nothing else shall be : So that nothing but himself can see himself , neither is there any thing besides himself can declare him ; for whatsoever is any thing, and is not He, is nothing ; for he is all, and doth all : He works, and no man lets : He saves, who

1 Per. 4. 7.  
1 Cor. 15. 28.  
Isa. 50. 9.  
Rom. 8. 34.

B



who shall condemn? He declares from the beginning, that we may know, and before time that we may say, he is righteous; yea, there is none that sheweth; yea, there is none that declareth: In *Isa. 43. 8, 9.* Bring forth the blind people that have eyes, and the deaf that have ears: Let all the Nations be gathered together, and let the People be assembled: Who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, it is truth. As if he should say, That whatsoever I do my self, I would have all men say, is truth; For I am the truth; and that whatsoever they do, is a lye; for they are all lyars; there is none in heaven nor earth, in things high nor low, in light nor darkness, besides my self, can make known or declare any thing of me, but my self; For I am the first, and I am the last, and besides me there is no God: and who as I shall call, and shall declare it, and set it in order for me; since I appointed the ancient people, and the things that are coming, and shall come, let them shew it that it may appear.

Rom. 3. 4.

Isa. 44. 6.

And now, where is that wise and learned *Greek* that will by his change of tongues, or by his greatest wisdom and knowledge, (so far as he is man, and so far as it is humane) undertake to shew forth these things? Why, let them bring forth their witnesses, that they may be justified.

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## CHAP. II.

*How the Wisdom of man is folly, and confounded by the Wisdom of God; and how Christ sits in us [his Temple] disputing with the Doctors.*

**I**T is written of God, That he will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent: Indeed all the wisdom of men, and the learning of men, will appear to be but meer foolishness, madness and confusion, when God shall exalt and set up himself in his own wisdom, and in his own glory. It is said in *Isa. 44. 25.* that God will frustrate the tokens of lyars (which all men are, *Rom. 3. 4.*) and make diviners mad, and turn wise men backwards, and make their knowledge foolish: He seems to prove here, That the greatest of mans wisdom, or humane knowledge, is but madness and folly: It is but that vail,

or

or covering, which is cast over all Nations, in which hath been Isa. 35. hid the glory of God: and God now comes forth from it, advancing himself above it; leaving it behind, as a Grave under which he lay buried. *Now I will arise* (saith God) *Now will I be exalted: Now will I lift up myself.*

God now comes forth from the great and learned of the world, and exalts himself in the poor and ignorant; as *James* saith *Hath not God chosen the poor of this world?* Not only poor, as touching the world, but poor and ignorant in the things of God: For *they that have erred in the spirit, shall come to understanding; and they that murmur, shall learn doctrine*, Isa. 29 ult. That is, they shall learn Christ, and they shall understand, and know him the Lord Jesus to be living in them, and they in him: That though he was killed and crucified for them, in them, and by them; yet now is living for them, in them, and by them: where he is witnessing for himself, That he that was dead, is now alive, and lives for ever- Rev. 1. more. He sheweth by the works that he doth in the soul [for his works testifie of him] that he is now risen and living in them as in his Temple, where he sits disputing with all self-righteousness, as he did in the Temple of old, when he disputed with the Doctors, posing them and asking them questions, insomuch that all that heard it were amazed at his understanding and answers, *Luke 2.* This Scripture is fulfilled in us, when the Lord Jesus Christ arises and manifests himself unto us, in us, and for us, for the good of us; for then doth he sit in us as in his Temple, where he disputes with all carnal wisdom, and humane policy; nay, the greatest attainments of all humane learning, and Scripture knowledge, according to the letter, which he makes then appear to be all but vain glory, as every thing below Christ the son of righteousness is, *Cant. 1.* and so discovers the inability of all things below himself, both in the creature and without the creature, which is not, according to his divine appearance, as to be one equal with God; insomuch that poor man (with all his former strength and reason concerning these things) stands amazed to see such great hills and mountains (of humane parts) so quickly over- Isa. 54. 10. thrown and brought to nothing, which formerly he hath put much confidence in, and relied upon, as great helps to carry him on in the way of salvation; and so they have deceived themselves, being perswaded of a Christ, though but a false one: For when Jesus Christ appears in deed and in truth, he then discovers



Isa. 40.

all which was before him to be but earth and flesh ; and so , like  
 grass , withers and vanishes away to nothing ; for that which is  
 first is not heavenly , but that which is second : *The first man is of  
 the earth, earthly ; the second man is the Lord from heaven, 1 Cor.*  
*15. 47.* Therefore it concerns that which is first , to give way to  
 that which follows ; as *John the Baptist* did to our Saviour , *Joh.*  
*3. 30, 31.* So that the first is overcome , and swallowed up of the  
 second.

The like things we see in the world with kings and with Coun-  
 cels , even the greatest of mens wisdom : for what is it that hath  
 dashed them in pieces , and broke the bands of all humane Govern-  
 ment , but the Lord Jesus Christ , disputing with them , to bring in  
 his own divine and everlasting Government ? as it is said in *Isa. 9.*  
*Unto us a Son is born , unto us a Child is given , and the Govern-*  
*ment shall be upon his shoulder , and his Name shall be called Wonder-*  
*ful , Counsellor , the mighty God , the everlasting Father , the Prince*  
*of Peace : and of the increase of his Government and Peace there*  
*shall be no end , upon the Throne of David , and upon his Kingdom , to*  
*order it , and to establish it with judgement , and with justice , from*  
*henceforth even for ever.* And now all those that are not acquaint-  
 ed with Jesus Christ and his Government , stand amazed at it , to  
 see such great powers ( which formerly have ruled ) so quickly o-  
 verthrown : yet in the end they shall be brought to say ( or at  
 least convinced in their conscience ) that it is the Lord that hath  
 done it , and who can withstand him ? so indeed it is nothing else  
 but the coming in of Jesus Christ , the discovery of the eternal  
 God in the Saints , that disputes with the world , and all carnal  
 wisdom , both within us and without us . Therefore , to know the  
 Original of Truth , let us look up to him who is the Original and  
 the Truth , seeing none but he can declare it.

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### CHAP. III.

*As every dispensation and age grows nearer its end [ which is God ]  
 so doth the manifestation of Truth appear more glorious , &c.  
 Wherein is also hinted , What that is , Which is not , that doth con-*  
*found that which is ; and how.*

**B**UT this I must say , That by your change of Tongues ( as  
*Greek and Hebrew* ) you may know the Original Translati-  
 on,

on, or what our ancient Fathers, *Jews* or *Greeks*, have held forth by their wisdom, or according to that Light which was then given in their ages: But the glorious breakings forth of Truth, which was hid from them and other ages before us, is, and will be made manifest in these last ages unto us, even by the Spirit of our God: Which Manifestations began in the times of the Apostles, as you may see in *Ephes. 3. 5.* and so have continued to this day; but still in a higher and clearer apprehension of Truth; For as every dispensation, time, and age, grows nearer to its end, which is God; so do the manifestations of Truth appear more glorious, even to those who are most ignorant: For God hath hid it from the wise and prudent, and revealed it to babes and sucklings; and that which the Princes of this world never knew; for had they known it, they would not have crucified the Lord of glory: But, as it is written, *Eye hath not seen, nor ear hath heard the things which God hath prepared for them that love him; but God hath revealed it unto us by his Spirit.* The Scriptures to prove it, *1 Cor. 1. 22.* so on: *The Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness: But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God: Because the foolishness of God is wiser then men; and the weakness of God is stronger then men: For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, are called: But God hath chosen the foolish things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are. Indeed unto those that are, and have not been in the esteem of great men, God hath revealed much of himself, when he hath hid it from the wise and learned, as our Saviour himself saith, and rejoiceth for it, in *Luke 10. 21.**

But yet to come near to the Truth; What is this, that is not, that doth so confound that which is? (I mean that which is to the world) Sure this must be nothing else but the Spirit of God in its humility that doth it; for that is to it self, and that is not to the world; that is, the world sees it not, knows it not, nor is acquainted with it; and therefore enjoys it not, receives it not, but to their destruction, *10. 14. 17.* And this spirit is that which God hath chosen, and will save; and is that which the world, or the



men of the world count so base, so foolish, and so weak and contemptible, when it is so humble, so weak and so lowly in it self: yet this is that which God hath chosen to confound things that are, as mightiness, greatness, mans wisdom, humane learning, and whatsoever else the men of the world have had in esteem, and lookt upon as to be; why, the Spirit of God, which seems not to be (as to them) destroys and confounds all these things; *I will destroy things that are by things that are not.* The invisible things of God confounds the visible things of the world; that is, it destroys it all in its own Being, as from God; and gives it a new Being, as in God. Thus we see the vanity of all humane things in their own Being, below the Divine Being of the eternal God, how unable and unfit they are to give any perfect testimony of the true God; but that God, who is in himself the eternal Being of all things, must by himself testifie of himself; which Testimony being given, will discover to his people, as to himself, the Original of Truth with himself; and so discover to us the vanity of all our self-teaching principles, laying them before us as vain helpless things, not able to shew us any good, nor stand us in any stead at the day of trial; but that he only is our help, and our all-sufficient God; who, when he comes, will shew us the principle of all true Teachings, from whence we are to expect the true and full manifestation of all things, living and being with God in us; as the Apostle saith, All things live to God, and with God, and without whom we live not, but he lives in us, and all things live to him, who is the Original of all things, and Being of all Beings, in one uncreated principle, from eternity to eternity: And to discover and make known this Truth to us, is the great work of the eternal God in us.



The next Question propounded, is this ;  
*Whether the only means for interpreting the truth of the  
 Scripture, are the Tongues of Greek and Hebrew ?*

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CHAP. IV.

*The Spirit which is infallible, infinite and perfect ; and nothing that  
 is fallible, finite and imperfect, is the Interpreter of Scripture.*

**T**HE Answer will be one with the former ; That the only means which God hath given for to interpret the Scripture, is the Spirit of Himself : *I will send the Spirit, and he shall teach you all things, John 14. 26. and in Luke 24. 45. God saith, He will open their understandings, that they may understand the Scriptures ; and you need not that any man teach you, but the same anointing which is in you, teacheth you all things.* So then, it is proved by Scripture, that the true understanding and interpreting of the truth of the Scripture, is only the work of God in Christ ; and God, who is infinite, perfect and blessed in himself, will have nothing that is imperfect to joyn with him in his work ; but all humane learning is imperfect, for it is natural and carnal ; and whatsoever is so, will have an end, therefore is not perfect : But God, who is spiritual and divine, is for ever perfect, and therefore will have no end ; for he is the first, and the last, and his work is everlasting. And now the opening and explaining of the truth of the Scripture is only the work of God ; For, *Without me, saith he, you can do nothing ;* that is, without the Divine Assistance, nay, the only power and presence of the Spirit of God, nay, God himself (for it is God himself that doth all things, knows all things, and comprehends all things) we are not able to know or comprehend any of the things of God. In 1 Cor. 2. 14. the Apostle saith, *That the natural man receiveth not the things of God, for they are foolishness to him ; neither can he know them, because they are spiritually discerned.*



CHAP. V.

*The ſpiritual Man knows all things; which ſpiritual Man is Emmanuel, or Chriſt in us.*

1 Cor. 2. 15. **B**UT the ſpiritual Man knoweth all things, yea the deep things of God, and he judgeth all things, yet he himſelf is judged of no man. Then this ſpiritual man, which thus knows all things, and judgeth all things, can be no leſs then God, who is all things; it can be no part nor piece, as broken off from God; for God cannot be divided or broken aſunder, as to be ſome in this man, or ſome in that man; to be a little here, or a little there; but is perfect in one, who is compleat and full in himſelf, and is himſelf, and can be nothing but himſelf; and where he is, he is perfect; and in whom he is, he is perfect, and they are perfect in him; for he contains in himſelf, and with himſelf, his whole fulneſs; and ſo is ſaid to know all things, and judge all things, becauſe he is all things, and in him all things conſiſt.

And now this ſpiritual man, which is thus ſaid to know all things, and judge all things, can be no leſs then God, and all things; and which is in you all, ſaith the Apoſtle; which is dwelling in your fleſh, and which contains himſelf in you, and you in himſelf; it is the New Man, which is ſaid to be born of God, and brought forth in you, and which cannot ſin; it is the holy anointing, even the Divine Nature, which we are made partakers of; it is indeed nothing elſe but God, and his fulneſs, dwelling in our fleſh; even that Chriſt which hath in him the fulneſs of God, he dwels in us; as the Apoſtle ſaith, *That you may be filled with his fulneſs*; which fulneſs is all, and contains all things in it.

Col. 1. 19.  
Chap. 2. 9.  
Eph. 3. 19.

CHAP. VI.

*God is all in one, yea in every one, though all have not alike manifeſtation of him.*

*Object.* **B**UT ſome will ſay, Is God all in one, and none in another? or is he all in every one?

*Anſ.* I anſwer, That God is all in one, and ſo is in every one; Eph. 4. 6, 7. the ſame All which is in me, is in thee; the ſame God which dwels in one, dwels in another, even in all; and in the ſame fulneſs as he is in one, he is in every one: But there is this difference; every

every one hath not a like manifestation of him; the first man had the same fulness, and the same God, as the last, but not the same manifestation of that fulness; the same God, but not the same knowledge of God, but in blindness and ignorance, as strangers unto him. In *Ephes. 2. 11, 12.* the Apostle tels the people, That while they remained *Gentiles in the flesh. they are without Christ, being aliens from the Commonwealth of Israel, and strangers to the Covenants of Promise, having no hope, and without God in the world:* The meaning is, without the manifestation of God in the world; for that they had not the fulness of God dwelling in them, cannot be proved from these words; but they were estranged from the knowledge of God in them, as appears from the words before, which is, *They were without Christ*; for he is the manifestation of God to his people; and God not being manifest by him to them, they are therefore said to be *without God in the world.* Then it appears that every carnal man may have God dwelling in him, though not manifested to him; which is, he hath not Christ, the new Man, who is born of God, brought forth in him, and so hath not God manifested to him, which is the new birth in a Christian, and would be to him, if brought forth; so to be born again, is to have God manifested, which every carnal man is ignorant of, and so remains uncapable of true teachings, which is the **Teachings of God.**

Those who lived in former ages had something of God manifested to them, though darkly, and under a vail, and not so clear as now in these latter ages; yet they had the same God, and the same fulness of God, though ignorant of it, as to know his dwelling in them; and so worshipt they knew not what, looking upon him at a distance from them, as the Apostle saith to those in his time; *I declare unto you no other God, then what you ignorantly worship.* **Acts 17. 23.** And this is the blindness of people in these days, they worship and acknowledge a God, yet such a God as they can beget to themselves with their own fancies, which they take to be a God afar off, and not a God at hand; they look not upon him as to be in them, but in a place remote from them, which they call Heaven. But Beloved, be not ignorant of this; for whatever thou art that thus thinkst of God, or of Heaven, thou hast the same Heaven, the same God, and the same fulness dwelling in thee, which I now declare, though thou see it not, enjoy it not, nor art acquainted with it, which so long is to thy own wo and dis-consolation.



## CHAP. VII.

*We, and the Scriptures, are the Grave wherein the glorious God lies buried; and through his Resurrection in us, We come to a right knowledge of him, our selves, and them.*

**A**ND now to have the truth of the Scripture opened and explained to us (or to have a true interpretation of it even by an Interpreter one of a thousand) is to know, That that God, which by the Scripture is declared unto us, is the true God dwelling in us; it is, I say, to have a clear and a right understanding of him, even a true manifestation of his Death, Resurrection and Ascension; to know, that that Christ which the Scripture declares to be crucified and risen at *Ierusalem*, is the same Christ crucified and risen in us; this is a true Interpretation of the Scripture, without which we have not a true knowledge of God, and then are not living, but dead, because he who is our life is not risen with us, nor we with him, but he and we as one lie still buried together in the grave of Flesh and Self, who shall with and as him arise as one; therefore both we and the Scripture are graves, in which this glorious God lies dead and buried, as to us. But till he please to awake himself and us, and so raise and manifest himself and us, to us, with us, and in us, we have not a true knowledg of him, and so have not learned him. But when he shall appear, then shall we also appear with him, for we shall see him as he is; not as man, but as God; not after the flesh, but after the spirit; not dead, but living; not in nature, but in glory; not only without us, but within us: and this is a plain seeing of the Father; and till we see and know this, we are not truly taught, nor have not truly learned.

Col. 3. 3, 4.  
Ila. 26. 19.

1 Ioh. 3. 28

1 Ioh. 16. 25.

## CHAP. VIII.

*That God may be said to be both the Teacher and Learner; and how.*

**A**Gain, Truly to teach, and truly to learn, is to teach and learn God; and none but God can do this; so it is God that teaches himself, and it is God that learns of himself, as considered; *I have learned of the Father*, saith Christ: And he may as well say, *The Father hath learned of me*; for we read, that he is the true pattern of all things, by which the Father doth all things; and the Father doth nothing, but what he sees in the Son,

as in himself; and the Son doth nothing but what he sees in the Father, who is one with himself: *The Father works, and I work*, saith Christ; *and I do nothing of myself, but what I see the Father do*; for *whatsoever the Father doth, that doth also the Son*: The Father teaches, and the Son learns; the Son teaches, and the Father learns; and so they are both Teachers and Learners one of another, and yet but one Teacher, and one Learner, considered as one God, Father and Son in one Spirit. In *Ezek. 33. 7.* God speaks to *Ezekiel*, the spiritual Prophet, as to Christ, and in Christ to himself, saying, *Son of man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the words at my mouth.* Where we may learn, That God the Father hath set up and appointed none but Jesus Christ, who is one with himself, for to teach and instruct the people who are one with him; And, saith God, he shall hear the words at my mouth; speak it as from me, that so you may be taught of me.

*It is written in the Prophets, And they shall be all taught of God; every man therefore that hath heard, and hath learned of the Father, cometh unto me*, John 6. 45. These are the words of Christ, who saith in the 37 verse, *And him that cometh unto me, I will in no wise cast out.* And in the 39 verse, the words are, *That of all which he hath given me, I should lose nothing.* As if Christ should say, That whatsoever the Father hath given me, comes to me, and is nothing else but me; it is my own, my self, my fulness, which fills all in all, and is all in all; of which all I will not, nor cannot lose any thing, because it is ingrafted into my body; therefore where I am, that must be also; and I am where the Father is, and see what the Father sees, and do what the Father doth; and whosoever comes to me, and will be of me, must be where I am, see what I see, do what I do, enjoy what I enjoy, that they may behold my glory: and this is the benefit that all these shall have that come to me, and will be of me; for they shall see the Father even as I do, which they could not do if they were not of me; but being of me, they are of God, even as I am; for none hath ever seen the Father save he which is of God; he hath seen the Father; and he that hath seen me hath seen the Father also, because I and the Father are one; and as I and the Father are one, so are they one with us: Here is the union of the Saints, knit up in that one Spirit, God and Christ; for as Christ doth the works of the Father, so the Saints the works of Christ, and all three the

Ioh. 5. 17, 18,  
19, 20.

Ioh. 17. 24.

Ioh. 6. 46.

Ioh. 10. 30.

Ioh. 17. 21,

22, 23.

Chap. 14. 12.



1 arch. 28.

works one of another, and so they are all Teachers and Hearers together, for one harkens what the other says, and yet all but one Teacher, and one Hearer: We as fellow-workers together with Christ in the Gospel, saith the Apostle, as with one power, and one wisdom. God is said to do all things by his wisdom, and by his power, and Christ is this wisdom and this power; God hath given to Christ all power in Heaven and Earth, that is, he hath given it to him himself; and God doth all things by Christ, as by himself; God doth all things by his wisdom, as by Christ; by his power, as by Christ; by his word, as by Christ; and God doth nothing but what he hath a Reason for, and Christ is this Reason; and thus God doth all things by Christ, as by himself, because Christ is nothing but what God is, and God is nothing but what Christ is; and when Christ is said to teach and to hear, as in *Isa.* 50. 4 then is God said to do the same; so that God doth both teach himself, and learn of himself, because he is nothing but what is himself, who doth all things according to the counsel of his own Will, so that he carries with him both Wisdom, Will, Power, Reason, Understanding, and all things; and hath a pattern sufficient to direct himself in all things, which Pattern is Christ, and Christ is God; so that God is a Pattern to himself: God doth nothing but what he sees in himself, and so may very well be said to teach himself.

1 Ioh. 5. 7.

But to better understand this, we must look upon God in a threefold distinction, as Father, Word and Spirit, which is Father, Son and Spirit; as a Father, possessing all things; a Son, in declaring all things; a Spirit, uniting all things; and all three bearing witness one to another of each others work, and yet all but one God, and one Worker, one in possession, one in declaring, and one in Union, and the Spirit is this Union, the Spirit is the Union of the other two in one uncreated Being, the Father and the Word in one Spirit; and thus they are three in distinction, and yet but one God in Union, one in Power, one in Wisdom, and one in Glory; which is one God over all, and in all; and thus God is said to teach himself, and learn himself, because there is nothing but himself; and till man himself, and all things, is presented to himself, and all things, as all one God, or one Being, he is not truly taught, nor hath truly learned: And this is such a work as no natural man can do; none but God himself can teach himself,

CHAP. IX.

*The primeſt teachings of men, the higheſt Wiſdom of man, yea, the greateſt Scripture knowledge, without the Spirit, cannot reveal the mind of God to us.*

TO know the truth of the Scripture, which is the mind of God, is to know God himſelf, which cannot be taught by any natural man, but by God himſelf; and this will confound all humane learning from having any intereſt in that work: for it muſt needs be confeſt, that a man may have great learning, and change of Tongues, and yet ſtill be a natural man; then by his learning he is not able to interpret the truth of the Scripture; for the greateſt learning that ever was attained to by man, is but humane, fleſhly, natural and carnal in language of Scripture. And it is ſaid, *Rom. 8. 7. That the carnal mind is enmity againſt God; for it is not ſubject to the Law of God, neither indeed can be.* And in the next verſe he ſaith, *That they that are in the fleſh cannot pleaſe God, but they that are in the Spirit.* And verſe 14. he ſaith, *That as many as are led by the Spirit of God, they are the Sons of God.*

So then, the carnal mind is not ſubject to the Law of God, neither indeed can be; for the Law of God is the Truth of God, nay God himſelf, for God is Truth; then God himſelf is known by nothing but by himſelf; *For what man knows the things of man, ſave the ſpirit of man, which is in man; even ſo the things of God knoweth no man, but the Spirit of God, 1 Cor. 2. 11.* And our Saviour, when he was in the fleſh, foreſeeing of this, told his Diſciples, *That without the Spirit it was impoſſible to know any thing of God; Therefore, ſaith he, it is expedient that I go away, (meaning from the fleſh into the Spirit) for if I go not away, the Holy Ghoſt which is the Comforter will not come; but if I go, I will ſend him unto you, and he ſhall bring all things to your remembrance.* Intimating, that unleſs we leave the fleſh (which is man) and go into the Spirit (which is God) we are not able to know any thing of the things of God; but being in the Spirit with God, and as God, we know all things, without which we know nothing; for the true knowledge of God, as they are centred in God, is not to be found any where, but in the Spirit with God; all other knowledge without the Spirit is Historicall, and but an Image of what is in the Spirit: Therefore God is ſaid to make

2 Cor. 5. 16.

1 Cor. 6. 17.

1 Joh. 2. 20.



the whole world of things visible, to be as an outward Image or view of himself invisible, by which the invisible things from the Creation are seen, as in *Rom. 1. 20.* so that all outward appearances of things visible in the flesh, as they are carried on by way of action and motion, do but shew to us the motion of all things invisible with God in man, where the same things are acted over in the Spirit as in their proper center, and from whence all outward motions proceed with and to man; so the acting of things here with man outwardly, doth not any way hinder the acting of things there with God inwardly, where is a more compleat union and agreement of things in the Spirit: Then by this it will appear, That all the teachings of men, and between men, visible, and in the flesh, are no more but to shew to us the true Teachings of the Spirit invisible, between the Father and the Son in one Spirit in man: So that we cannot say, we are truly taught of God, till we, together with the Son, and in the Son, know our selves to be so taught of the Father, as the only begotten Son of the Father, and as the Son, so we in union with the Father, without which we cannot say that we are truly taught of God, which seems to exclude all external teachings with and among men: Then that which follows will be this, That one man from another in teaching can receive no more of the true knowledg of God in the Spirit, then he can by having an outward view of all created things; for they are but an outward figure, and not an inward truth, and therefore must be imperfect; and whatsoever is imperfect shall have an end.

I say, All the teachings of men, and the learnings of men, and the wisdom of men, and the knowledge of men; yea, even the greatest Scripture-knowledge that ever was, or ever shall be attained to, as man, below the Divine Being of God, as he in his eternal Essence, is but imperfect, and shall have an end, even as the Kingdom of the Son: But that which is perfect, and shall endure, is the Divine and essential Being of God, the Kingdom of the Father, the eternal Being of all things in one uncreated glory; which glory is manifested and declared by Jesus Christ, the Son of the Fathers Love; which Love sends forth all things from it self, as an Image of it self, into the Person of Jesus Christ, and so by him, as a clear Image of God, is manifest and declared unto us this Love of God; through the manifestation of which Love, we may see our selves taken up into the same Image of Love, Jesus Christ,

Isa. 26. 12.

Ioh. 17. 22.

1 Cor. 15.

1 Thes. 4. 17.

Christ, and so dwell together in the same center of Love with him, and in him, as in *Ephes. 2. 4, 6.* *Who, through the great love wherewith he loved us, hath raised us up together, and made us sit together in heavenly places in Christ Jesus.* And now this is the Saints happiness of being taken up into this habitation of holiness, to have a place with Jesus Christ in the bosom of that Love which is everlasting, and which shall remain when all other things shall be no more. Therefore though Propheying be abolished, and Tongues cease, and Knowledge vanish away, and be no more; yet this Love of God, and which is God, shall never fail, but is the end and substance of all other things. *1 Cor. 13. 8.*

# CHAP. X.

*The Life of a Saint is the Life of God, which is all, and contains all, and cannot expect help from any thing but it self: Wherein is further hinted, how God is said to be Teacher and Hearer.*

**B**UT before this Love, which is God, and our Life, hath manifested it self unto us in full, and made us one with it self, we are said to know but in part, and prophesie but in part, love but in part, and live but in part: but when that which is perfect is come, then all other things which are imperfect, and but in part, shall be done away: Now, saith the Apostle, *1 Cor. 13. 12.* (that is, before this Love which is perfect is come) *We see through a glass darkly, but then face to face: Now we know but in part, but then shall we know even as also we are known.* This then is the fruit and effect of this Love, even God, and our Life, to beget such knowledge in us as is in it self, that so we may know even as also we are known; that is, to know God as God knowvs us, to behold him as he beholds us, to love him as he loves us, and to live in him as he lives in us; for as his love is our love, and *we love him because he first loved us*; so is his life our life, and vve live in him, because he first lives in us; at the manifestation of vvhich life vve become dead to all things else; and then do vve truly live unto God, vwhen vve so live to and in him, as to become dead to all things else but him; vvhich vve cannot be, till the God of Life and Love arises and manifests himself unto us, to vvork all for us, in us, and upon us, *Ver. 9.* and to be all to us, vvith us & about us, that so vve may be nothing but vvhats vve are in him; and being in him, vve may be all, see all, knowv

*1 Ioh. 4. 16, 17, 18, 19.*



1 Ioh. 4. 12, 13. know all, judge all, and have all, and so live as one who perfectly enjoys all, without the help of any created thing.

And thus you see what the Life of a Saint is, even the Life of God himself, which is all, and contains all things in it, and then cannot expect help or assistance from any thing but it self, neither can it be said to receive any thing from, learn of, or be taught by any thing but what is it self, and agreeable to it self: *For who hath known the mind of God, that he may instruct him? Or who hath been his counsellor, to teach or direct him?* seeing there is but one God and Father of all things, and one Lord Jesus Christ, by whom are all things; and they two not divided, but remain together in that sweet and blessed Union of Father and Son in one Spirit, where they become one perfect, compleat and unchangeable God, enjoying all things in one uncreated Being, from whence nothing can be taken, nor any thing added to; according to *Pfal. 50.* where God speaks after this manner, saying, What wilt thou give unto me, or vvhhat shall I receive from thy hands, seeing the vvhole earth is mine, and the fulness thereof? and vvhhat thou hast, is nothing but vvhhat thou hast received: and hovv canst thou give that vvhich thou hast not? But vvith me is durable riches, saith God, and I delight not in the riches of men: So vvith me is abundance of fatness, and I delight not in the fat of fed beasts; true, saith *David* in *Psal. 51. 16.* *Thou desirest not sacrifice, else would I give it thee; thou delightest not in burnt offerings:* No, saith God to *Israel*, though thou never offerest sacrifice to me, yet I vvill not reprove thee, for I take no pleasure in the offerings of men, but of my only Son, in vvhom I am vvell pleased: Therefore I vvill take no Bullock out of thy house, nor Hee-goat out of thy fold: I look for nothing from men; *For every beast of the forrest is mine, and the cattel upon a thousand hills: I know all the fowls of the mountains, and the beasts of the fields are mine. If I were hungry, I would not tell thee, O man; for the world is mine, and the fulness thereof: Will I come to thee for any thing? Will I eat the flesh of buls, or drink the blood of goats?* No, saith God, I need none of these things, they are all abomination unto me; even the best of your performances are all but flesh and blood, and can have no acceptance vvith me, as to carry

1 Cor. 15. 50. any part in the vvork vvich I have to do: *For flesh and blood cannot inherit the Kingdom of Heaven; no unclean thing shall enter in there.*

And

And now, whatsoever is of man is unclean, but all that is of God is clean, pure and perfect; and therefore God, who is so pure and so perfect, will joyn himself with nothing that is impure or imperfect, neither shall any thing joyn with him in his work; for he, who is all, and contains all, will of himself do all; and this all, which is so operative in its works, is the Spirit and Life of a Saint, which is the Spirit and Life of God, which Life he shall for ever live in, and be taught by, who thus beholds God to do all for him, and in him, as one with him, without the help of any created thing.

And now it cannot be said, neither is it anywhere said in Scripture, That this God, who is all things, and contains all things in him, will have any thing to joyn with him in teaching, no more then he will in Justification; for he only justifies, and only teaches.

*Object.* But you will say, Are we not to hearken to the words of men, who preach the true Gospel?

*Answer.* I answer with the words of the Apostle, That who shall preach except he be sent? and Christs speaks not of sending men, but the Spirit, which Spirit shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he shall shew you things to come, John 16.13. Meaning, he shall shew you of the Father; for saith Christ, *All things that the Father hath are mine; and he shall receive of mine, and shall shew it unto you:* Or according to the saying of our Saviour in Luke 10.22. where he saith, *All things were delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son shall reveal him:* Then this you see is the work of the Son for to reveal and make known the Father, and the work of the Father for to reveal and make known the Son: Doe we know the Son? 'Tis because we know the Father: Do we know the Father? 'Tis because we know the Son: and the reason we know them both, is, because we are known of them, or in union with them, being comprehended in that Spirit which comprehends both Father and Son.

And this is that Spirit which we are said to be taught by, which proceeds from the Father and the Son, which the Father will send in the Sons name, and which the Son will send in the Fathers name; and this Spirit is a Law, which Law shall be writ in our hearts, that it may abide with us for ever: *For I will put my Law in their minds, and write it in their inward parts,* saith God; which Law is Christ: *And they shall not every man teach his neighbour,*  
D
saying,

h. 14.26.



saying, *Know the Lord; but they shall be all taught of me*; Meaning, by this Spirit, this Law, or this Christ, as equal with the Father in us; so that Christ in us shall both teach and hear, as he saith in *Isa. 50. 4.* *That there is given to him the tongue of the learned to teach, and the ear of the learned to hear.* This may seem strange to many carnal people, that Christ in them should both teach and hear; yet this is true, That the Lord Jesus in his people is both the Teacher and the Hearer, for in them is the place where he will be for to make known the great God of heaven and earth.

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### CHAP. XI.

*Christ the Eye by which we see all truth, and God dwells in us as in Christ.*

**A** Gain, Jesus Christ is the Eye by which we see all truth: *Luk. 11. 34.* *The light of the body is the eye*; and Christ is this light; for he is the light of his whole body the Church; he is the light that lights every man that comes into the world; for through him shall men see light, because he is the Eye and the Light both; and he that hath not this Eye, this Light, the Lord Jesus shining in him, he sees nothing of the true Light, but all things appear to him as darkness; he sees not the Lord Jesus coming to be revealed in his people; the eye of his understanding is not enlightened to see the glorious coming in of Christ to the Saints, and to know what the hope of the calling of Christ is, and what the riches of the glory of his inheritance is in the Saints, as the Apostle Paul in his Epistle to the *Ephes. 1. 17, 18.* desires in his prayer, *That the God of our Lord Jesus Christ, the Father of Glory, would give unto them the Spirit of Wisdom and Revelation in the knowledge of him, &c.* and then this is life eternal to know God, the true God, and Jesus Christ whom he hath sent; this a true Revelation, to know Christ in us the hope of glory; and where this Revelation is fully manifested, there is a true interpretation of all truth; for there is God manifested in the flesh, as it is said, *The Tabernacle of God is with men*; that is, Christ is with them; for he is both Tabernacle and Temple, both Ark and Sanctuary, in which God comes to have communion with his people, so that he walks in Christ as in them, and dwells in Christ as in them, and in them as in Christ, because Christ and they are one; this you may see promised in *Levit. 26. 11, 12.* where he saith, *I will set my Tabernacle among you, and my soul shall not abhor you; And I will walk among*

*among you, and will be your God, and you shall be my people : So that Christ and the Saints make up one Tabernacle, one Church, and Spouse of God, one beloved City, one Sion, one place of Rest, Eph. 2:19, 20, 21, 22. one habitation of Holiness, in which God dwells, in which he walks, and in which he hath placed his glory, as co-equal with himself, which glory, saith he, I will not give to another, yet to you I will give it, as to one in union with my self.*

So then, if the Saints of God, as the Scripture saith, be the Church of God, the Spouse of God, and the Palace of God, in which he dwells, in which he walks and takes delight, then it is clear, that he will have no other Power, Strength, nor Wisdom, but his own to dwell with him, which Wisdom and Power is Christ; He will have nothing that is imperfect to have any thing to do in his Tabernacle, in his Temple, in his Vineyard, but he will have the dressing and the ordering of it himself, that it may bring forth fruit to himself, *Isa. 27. 3.* He will refine it, and he will purifie it; he will take away all the dross; he will send Jesus Christ, who shall purifie the sons of *Levi*, and purge them as gold and silver; he will cast out all their vain imaginations, which they have taken to themselves, and will have nothing dwell there but himself.

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CHAP. XII.

*The Indwelling of God in us confounds, and puts out all lights we have walked by.*

**M**Y beloved, when once the Saints of God know God dwells in them, then he will be seen by them to do all in them, and for them, for the good of them; he will then appear to be their Teacher and their Hearer, their light and their understanding; he is and will be all unto us, and we shall be nothing but what he is: I, saith he, will be their light and their understanding, that they may understand the Scriptures; and they shall have no need of the light of the Sun, or of the Moon; as the light of all holy Worship, Ordinances, Prayers, Duties, Preaching, Teaching, Hearing, Reading, and the like, which are vanishing lights, and like shadowes must away, when the substance, which is the Sun of Righteousness, appears, which is a Light surpassing all lights; for then shall the light of the Moon be as the light of the Sun, and the light of the Sun as the light of seven dayes, which is a perfection of light; a light that beareth witness of it self, and to it self, and not unto another, as the light of *John* did, which was a burning and a shining light, and



*men were willing for a season to rejoyce in that light; but I have a greater witness then that of John, saith Christ; for the Father himself beareth witness of me, Joh. 5. 35, 36, 37.*

And now having received this witness of the Father, we need not receive any witness from men, as to expect help, light, or assistance from any created thing; for the Creator is greater then the thing created; and we are sure of the help of the Creator to doe all for us, in us, and upon us, even for the good of us, as he will in and for the good of himself: In *Jer. 32. 41.* saith God, *I will rejoyce over them to do them good, with my whole heart, & with my whole soul.*

*Isa. 24. 23.*  
*Chap. 23. 9.*

And now when the Lord our God thus shews himself to do all for us, and in us, from himself, as from heaven, then shall the earth, and all forms, and humane arts, which we have formerly used as helps, be ashamed: When the Lord of Hosts, the King of Righteousness and Peace shall reign in Mount *Sion*, then will he staine the pride of all glory, and bring into contempt all the honourable of the earth; then will all the glorious Manifestations of God, both in forms, and out of forms, as in themselves, be at an end; when the Lord of Hosts shall ragin himself in and among his people, then will he discover all self-beings of things, as in themselves, below his essential Being, to be imperfect, and so discover to us the ignorance of our selves, in laying so much honor and dignity upon imperfect things; but now let praise be given to the Most High, honor to whom honor is due, and glory to whom glory is due; then, *He that honors me, him will I honor*, saith God: And what greater honor can we give to the most High, then to lay all things, all glory whatsoever in this world down at his feet, as empty things, dying vanities, broken cisterns that will hold no water, which we do still dig to our selves, while we look upon any thing, as any thing, below God himself? but let our selves, and all things, become as nothing in comparison of him, that so he may be all in all, and this will be the way to honor God, to advance him in his own strength, and his own glory; for it is the work that God is now doing, to destroy all things besides himself, that himself only may appear saved; and to pull down all things but himself, that himself only may be exalted; that is, to destroy and pull down all things, as to have any Being in themselves distinct from him, but to save and exalt all things to a Being in himself with him; and this work being done, we shall then see our own weakness, and the weakness of all other things below that divine Being of God himself; and we shall then see the strength

*Jer. 2. 13.*

strength of our selves, and all other things, in that divine Being of God himself; we shall then see our selves weak as in our selves, but strong as in the Lord; poor in our selves, but rich in the Lord; fools to our selves, but wise in the Lord; For *the foolishness of God is wiser than men, and the weakness of God is stronger than men*; And when we are weak, then is God strong; when we are poor, then is he rich; as the Apostle saith, *God is made strong by my weakness*; and the less power and ability we see in all things below God, the greater and the more we see in God; therefore to take away that power or title which we have given to humane learning, as Latin, Greek and Hebrew, and not to lay so much upon it as we do, and have done, for the interpreting of the Scripture, is to lay the more power and honor upon God for that work, which work is for himself to do, and nothing besides himself shall do it, nor can do it, because, as I have said before, that the true knowledge of the truth of the Scripture, in the mystery of it, is to know God himself; and who can declare him but himself, that is, Jesus Christ as God? he must declare me, and hath declared me, and will declare me. And saith *Joh. 17. 26.* God, *I have raised him up in righteousness*, meaning Christ; and *I will direct all his wayes: He shall build my City, and he shall let go my Captives, not for price nor reward, saith the Lord of Hosts.* *Isa. 45. 13.* Thus you see the freeness of God in this work for to build the City, to teach the people knowledge, and to bring them out of darkness into light, yet *not for price nor reward, saith the Lord of Hosts.*

### CHAP. XIII.

*Christ the fountain of living water now opened, and running forth to us, and how; that it overwhelms the two fountains of Oxford and Cambridge; how it hath been shut up in God from other ages before us.*

**O** (Saith Christ) *let every one that thirsts come freely unto me, who am the Fountain of living Waters; and let him that hath no money come, and buy wine and milk without money and without price*; that is, the pure knowledge of God and Jesus Christ, is this fountain which we are so freely invited unto, which is a fountain of knowledge, knowledge in the highest degree of perfection, even the Head and Fountain of all Knowledge, shut up in God himself, which none can open but himself, as it is said, *He that shuts, and no man opens; he that opens, and no man shuts*; that is, none but God can open or shut, seal or unseal this Fountain,



because it is nothing but himself, and what himself is, which saith he, will come as the former and latter rain upon the earth, to refresh and comfort poor dry and thirsty souls; and when he is pleased thus to pour forth himself, then will that saying be fulfilled, *The knowledge of God shall cover the earth, as the waters cover the Sea.*

And thus God invites us to come to him, as to a Fountain of living Water, full of life and blessedness for to satisfy every thirsty soul, which none can give but himself, & is in himself a Fountain of Life, Joy, and Blessedness, all which he freely gives unto us; and he that drinks of this, which he himself will give, shall never thirst again, but it shall be in him a well of water springing up to everlasting life: O then, all you that thirst, come unto this Fountain which is so free, and so satisfactory in it self, and spend not your money upon that which is not food, and your labor upon that which satisfies not, *but harken diligently unto me, saith the Lord, and eat and drink that which is good, and let your soul delight it self (in me, as) in fatness; incline your ear, and come unto me; hear, and your soul shall live, Isa. 55.1, 2.*

And now seeing we have such free Invitations of the Lord Jesus, and such large promises made unto us by him, to come to him for life, food, and all things; and that he that comes to him, shall in no wise be cast out, but shall eat and drink abundantly of that which is good, and shall delight himself (in the Lord, as) in fatness; let us then set a great value upon this Fountain of living water, which is so free, and so satisfactory in it self, and which is still open to the house of *David*, and to the Inhabitants of *Jerusalem* for sin and for uncleanness. I say, let us highly esteem this Fountain, which is so good in it self, and not look upon any thing is below this Fountain, which is nothing, nor hath any thing, neither is able to draw any thing from the Original, or Well-head, as from God, which is the principal Fountain and Being of all Life and Beings: I say, those things which are of a low degree, below the divine Being of God, as the wisdom of men, or the learning of men, which (as hath been said) hath had its growth and increase from the two Well-springs of this Land, *Oxford* and *Cambridg*, which have been looked upon, and much applauded by men, as a Well yielding clear and pure water, that is, clear and pure learning for the studying of the Letter, or the history of the Scripture; yet in the use of it hath proved muddy, and full of corruption, boiling up in the stomacks of those who received it, because they put more to it, in it, and upon it, then was due be-

Ioh. 4.14.

Zech. 13.1.

belonging to it, which they have done, and still do, when they look upon it as the only means for the interpreting the truth of the Scripture, and to have deceived both themselves and others; when the truth is, God never ordained it for that purpose; but saith, That the true knowledge of the truth of the Scripture in the mystery of it, comes only by the Revelation of Jesus Christ, because none can reveal the Father, but him *who is the perfect Image of the Father in likeness and in glory*, whose glory, image and brightness out-shines all other, to wit, of *Oxford and Cambridge*. And now let all those that have any desire truly to know God, look upon God in his own image, in his own likeness, and in his own glory, who hath swallowed up all into himself, and not upon an Image or likeness contrary to him, which can give no true Testimony of him: But let this be our business still to study God as God, and to know him the true God, and Jesus Christ whom he hath sent, which is our eternal life, and to believe this, That nothing but his Son Jesus Christ can declare him, which is an Interpreter one of a thousand; for to that purpose was he sent, to reveal and make known, to declare and lay open the great and glorious Mystery of Life and Salvation, which Mystery hath been hid from ages, and from generations, but it is now made manifest in these last ages by the appearing of our Lord and Saviour Jesus Christ, *Ephes. 3. 5. Which in other ages was not made known to the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit.* So you see, that the holy Apostles and Prophets which were before us, knew nothing of the mystery of salvation, but what was revealed to them by the Spirit, and what they did know was but in part, and not in full possession; for they had but the Spirit of Prophecy given them as a manifestation of that glory which after should come among the Gentiles, and was then witnessed to them by the Spirit of Christ dwelling in them, *Eph. 3. 6.* by which Spirit they prophesied of the fulfilling of it upon those that lived after them, and not unto themselves; as *1 Pet. 1. 10. Of which salvation the Prophets have searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time the Spirit of Christ in them did signify, when it testified before hand the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us, they did minister the same things which* *1 Pet. 1. 12.* *are now reported unto you, by them that have preached the Gospel unto you, which the Holy Ghost sent down from heaven, which things*



*things the Angels desired to look into.* Here we see these things which the Prophets, and Apostles, and the Angels themselves have desired to look into, yet could not find the depth of them, because hid from them, but God hath revealed them more fully to us in this latter age by his Spirit: So it is the Spirit of God (onely) that reveals and makes known all the things of God, even from the least to the greatest, small and great discoveries; therefore without the Spirit it is impossible to see or discern any of the things of God, because God, who *is a Spirit*, must be looked upon only by the Spirit; and because he is not only Spirit but truth too, therefore must be looked upon, worshipped, served, feared and obeyed both *in Spirit and in Truth*, as in himself; and they that worship him this way, are the true Worshippers; for *even such doth the Father seek to worship him.*

1 Cor. 2. 14.

Ioh. 4. 23.

Iohn 14.

Phil. 3. 14.

Mich. 2. 10.

And now, lastly, seeing God hath commanded his people to come to him in Spirit and Truth, as in Christ, and not in any other way, let us then be willing to receive this perswasion, to cease from all forms, shadows, outward appearances, or view of things in the flesh held up by men, and press forward after a spiritual and heavenly view of it in the Spirit with God, forgetting that which is behind, and pressing forward to that which is before, even the high Calling of God in Christ Jesus, and rest not satisfied in any outward appearance, or any created thing below the divine appearance of the Creator himself; for they are all imperfect things, and will certainly deceive any that rest in them; for when they fall, they shall fall together with them; therefore give me leave to conclude with the words of the Prophet *Micah, Arise ye, and depart, for this is not your rest, because it is polluted, it shall destroy you even with a sore destruction.*

Mal. 2. 7, 8.

Thus I have passed through these things, and given you my judgment at this time concerning the Mystery of true Teaching, from whom, by whom, to whom, and in whom it is; and where we may see how much the whole world hath been deluded by false Teachers; but God now comes forth, and discovers their weakness, and his own power; their falshood, and his own truth; & so makes them to become contemptible and base in the eyes of all men, and shews that all true Teaching is only and alone the work of himself, as he is in us by his Spirit.

# Antichrist in Man

OPPOSETH

EMMANUEL,

OR,

GOD IN VS:

AND THE

Saints sufferings the way to Glory;

OR

The Saints Oneness with Christ in  
Suffering and Glory.

Being something of what is experimented  
IN

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RICHARD COPPIN.

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*The second Part.*

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*That MAN of Sin IS revealed, the Son of Perdition, who opposeth  
and exalteth himself above all that is called God, ——— who as  
God, sitteth in the TEMPLE of God.*

*If we suffer WITH him, we shall also reign with him.*

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ANTICHRIST in MAN  
OPPOSETH  
EMMANUEL, or, GOD in US.

CHAP. I.

*What it is in man that is offended at the truth, and doth oppose it :  
Wherein is hinted the fight between Flesh and Spirit, &c.*



**I**N a word, That which is offended at the truth, and doth oppose it, is the natural man, or carnal mind, as the Apostle speaks in *Rom. 8. 7.* That *the carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be:* And he gives a Reason for it in *Chap. 7. vers. 14.* *Because, saith he, the Law is spiritual, and we are carnal; which are two opposites; that is, the Law of the Spirit, and the Law of the flesh, which are said to be still warring one against another, as in Gal. 5. vers. 17. till they have one overcome the other.*

Now this Law of the Spirit, or spiritual Law, is the Law of God, and the Truth of God, yea God himself: God is said to be a holy God, a just God, and a righteous God: so is the Law, *Rom. 7. 12.* but not the Law according to the Letter, in the deadness of it, which was written and graven in stones or paper: but the Law according to the Spirit and Life of it, which is written and graven in our hearts, and is the Substance, Life and Purity of the Law which was written and graven in stones, &c. which Life and Purity is God himself; for he is the Substance, Life and Purity of all things. And now in obedience to this God, this Law, and this Truth, the natural man, or carnal mind, cannot submit,



Rom. 7. 23.

but is always in rebellion against it, as the Apostle saith, *I find a Law in my members still warring against the Law of my mind; the Law of flesh against the Law of the Spirit, or the Law of man against the Law of God; for there is a carnal spirit which is still acting and working in the natural man, or carnal mind, as fleshly, against the regenerate spirit, or spiritual mind, as spiritual; even against that Law, and that Truth, God himself, which is dwelling and inhabiting in the regenerate part, or spiritual mind of man, as then manifested; and opposes this good Spirit, that is, as I have said before, the Law of God, and the Truth of God, which is written and graven in the fleshly Tables of our hearts, Jer. 31. 33. By vertue of which Law, and which Truth, there appearing and manifesting it self in us, with us, and for us, we are become capable of being that Church and Spouse of God, against which it is said, *The gates of hell shall not prevail; no, not that lying Serpent, Satan, the Tempter himself, though he may fight and strive, and make much opposition against us, to retain in us his habitation, where he would sit as King and Prince to rule over the whole man; or at least would have a part whereby he might make division in us, that so nothing might be at rest or quiet where he hath any thing to do, but that he only might be exalted.**

And this is that Antichrist, that man of sin, which exalts and sets up himself in the highest room, in the very heart and mind of man, where he would make his abode to sit and rule as King and Prince; for you may read, That the heart of man is above all, desperately wicked, it is the root and fountain of all wickedness; for from the heart proceeds all manner of uncleanness, &c.

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## CHAP. II.

*How Satan is cast out of Heaven, and Antichrist destroyed in man; and When.*

Heb. 4. 12.

**B**UT now when the Truth comes, the Word of God, which is Jesus Christ, who is quick and powerful, and sharper then any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joynts and marrow, and is a discernor of the thoughts and intents of the heart: then is that desperate wickedness cast out, that lying Serpent, the great Antichrist,

Antichrist, the man of sin, the son of perdition (as flesh, self, and all low, carnal, false apprehensions of God; even the great Deceiver of mankind) which hath a long time pretended to have, and still hath his Chair in Heaven, in the very heart and mind of man, where he would reign as King: yet when Jesus Christ, the King of righteousness, comes in with full power, then is he cast out, and his place found no more there. We may read thus of Michael and the Dragon in Rev. 12. 7, 8, 9, 10. *There was war in Heaven, Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels, and prevailed not, neither was their place found any more in Heaven: And the great Dragon was cast out, that old Serpent, called the Devil and Satan, which deceived the whole world; he was cast out into the earth, and his Angels were cast out with him: And I heard a loud voice, saying in Heaven (that's in man) Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before God day and night. I saw Satan fall like lightning from the skie, saith one Scripture; and saith another, The strong man keeps the house, till a stronger then he cometh; but when a stronger then he is come, then is the strong man cast out. The strong man that keeps the house is the Devil, Flesh, Sin and Satan: but when Jesus Christ, who is stronger then he, is come, then is the Devil, with all his attendants, cast out, and his place found no more in Heaven, as in the place of Christ; but the whole man, as all old things are become new, and Christ is all in all, in his Temple, Man, where Satan is then cast out.*

2 Cor. 5. 17.  
6. 16.

### CHAP. III.

*Heaven in the Saints, God dwelling in them as in Christ, who are not twain, but one.*

**T**HE Saints of God, united to Jesus Christ, are the Heaven of God, the Temple of God, and the place of Gods Rest, (yet not confined) where he will be to manifest himself, in opposition to the Devil, and all his enemies, for the good of himself, and all his friends: For in you will I dwell, and in you will I walk, saith the Lord God; for in you have I placed my delight, my love, my joy, and my glory; for I have given you Jesus Christ,

Luke 17. 21.



Christ, the Son of my Love; and where he is, I am; Christ in you, and I in him, and you in us both. *Joh. 17. 21, 22.*

This makes the Saints, the Heaven of God, and the Temple of God, *viz.* Christ in them the hope of glory, without which they are not Saints, and then cannot be the Heaven of God, nor the Temple of God; but Christ in them, and they in him, being all  
 1 Cor. 6. 17. but one Christ in one Spirit, is this Heaven, and this Temple, where God comes to delight himself, and where there is a compleat Union of God, Christ, and the Saints together; Christ in the middle.

God and the Saints meet in one place or Temple, Christ; God cannot be seen any where but in Christ, neither will he see or own any thing to be his out of Christ: but the Saints being in Christ, are his, and he owns them for himself; therefore Christ and the Saints are all said to make but one perfect man, one Christ, and one Heaven, all sitting together in one spiritual body, and as one Temple or Habitation of Holiness, *Ephes. 2. 21, 22.* And in *Rev. 7. 15.* the Saints are said to be *before the Throne of God, and to serve God day and night in his Temple.*

All the service the Saints can do to God, and for God, must be in Christ, and as Christ; for there hath he required it, and there will he accept it, and expect it, as you may see in *Ezek. 20. 40.* with many other places; *For in my holy Mountain, in the Mountain of the height of Israel, saith the Lord God; there shall all the house of Israel, all of them in the Land serve me; there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things. Vers. 41. I will accept you with sweet savour, when I bring you out from the people, and gather you out from the Countries wherein you have been scattered; and I will be sanctified in you before the Heathen.*

God speaks here to the Saints as to Christ, that he will be sanctified in them, in the day that he shall make them one with Christ as with himself; according to that in *Heb. 2. 11, 12, 13.* where he saith, *That he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren; in the midst of the Church will I sing praise unto thee: And again, I will put my trust in him: And again, Behold I, and the Children which God hath given me.* So we see it proved, That Christ and the Saints are one, one whole sanctified Person, one in suffering,

one in glory: *When they are afflicted, I am afflicted, saith Christ; Isa. 63. 9. and When I am glorified, I will glorifie them; even the same glory Ioh. 17. 22. which is given me, Will I give them; for We will be no longer twain, but one.* And when God speaks to the Saints, he speaks as to Christ; so that he speaks to both as to one man, *Thou art my beloved Son, in Whom I am well pleased;* meaning Christ and the Saints: therefore Christ is set forth to be the Way, the Truth, *Ioh. 14. 6.* and the Light, because the Saints have no other way by which they can come to have communion with the Father, but by being one with Christ, and the Father enjoys himself in them by their being made one with him, which is the priviledge of the Saints, and the glory of the Father, as Christ saith to his Father, *I have glorified thee on earth, I have done the work thou Ioh. 17. 4. gavest me to do* (that is, by joyning himself with the Saints, by declaring the Father to them) *And now, saith he, holy Father, I come unto thee; and not only I, but all those that are one with me.*

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#### CHAP. IV.

*The Saints oneness in Christ in Suffering and Glory: Wherein is manifest a twofold suffering; an outward and inward.*

**T**Here is indeed such an oneness between Christ and the Saints, that he that is one with Christ, is one with him from the beginning of his way to the end, and therefore as well suffers with him, as reigns with him; for that is the way to glory, even first to suffer; as it is said of Christ, *Ought he not first to have suffered, and then to enter into his glory?* therefore the way to glory is by suffering; and Christ went this way, or else he could not enjoy his Kingdom, but for the Crown that was set before him, he *Luk. 24. 26.* endured the Cross, and despised the shame; and now, saith he, seeing the way to glory is first to suffer, how am I straitned till it be accomplished? even this, to lay down my life in the flesh, that I may take it up again in the Spirit; to depart from you on earth, that I may appear for you in Heaven; which departure of Christ should rather have encreased joy then sorrow to the hearts of the Disciples; because, saith he, *If I go, it is to draw Ioh. 14. 27. 28. you after me; and I go to the Father, for the Father is greater then I; and now if you loved me, you would rejoyce; because if I go, it is for my advancement; and if for mine, then for yours also;*



also ; and therefore *let not your hearts be troubled , neither let it be afraid , though suffering doth befall you , as it hath befallen me , for the same glory which is given me shall be given you , because ye are one with me : And now have I told you of it before it come to pass , that when it is come to pass , ye might believe that I told you of it ; and so with patience wait for it , bearing the Cross as I have done : For we are to pass through many persecutions and tribulations for the truths sake , both outwardly and inwardly : yet by the power of God , which dwells in us , we shall be carried forth to act , make out and declare the true Manifestations of God , both in us , and upon us : though in the practice of it we meet with much opposition , and many evil threatnings and revilings ; yet our Saviour in 1 Pet. 2. 23. gives us a good example to follow his steps : For when he was reviled , he reviled not again ; When he suffered , he threatened not , but committed himself to him that judgeth righteously : Even so Christ , the power of God in us , arms us with the like patience , whereby we pass through all afflictions and trials whatsoever for the Name of the Lord Jesus , and wholly commit our selves to him that judgeth righteously , For know this , That at the coming of Christ to a soul , there will arise many enemies that will seek to oppose him , and afflict us very sore ; but Christ in us , both arms us with patience , and keeps us from being ashamed ; If any man suffer as a Christian , let him not be ashamed , but let him glorifie God on this behalf , 1 Pet. 4. 16. And in vers. 21. of Chap. 2. the Apostle tels us , That even hereunto were we called , because Christ also suffered for us , leaving us an example to follow his steps. And he gives us a further comfort in Chap. 3. about vers. 16, 17. where he tels us , That shame shall return to them that falsely accuse us ; and better it is , if the Will of God be so , that we suffer for well-doing , then for evil-doing*

Now there is a twofold suffering , an outward and an inward ; the one being a figure of the other.

As first , An outward persecution or suffering which we are to meet withal from men in time of our professing the Gospel , as Christ and his Apostles did when they walked upon the earth declaring the Gospel , which is but a figure of the inward suffering : We hear of the suffering of Christ upon the Cross , when he crucified the flesh ; and such a suffering it was that made him to say ; *His soul was exceeding sorrowful , even unto death ; And he prayed ,*

prayed, That if it were possible that this hour might pass from him; yet he had the Spirit and Power of his Father to enable him, as he saith, *I have power to lay down my life, and I have power to take it up, and this I received from my Father.* Joh. 20. 17.

Now this suffering we also find in us, when the Spirit of Truth and of Power comes down from on high into us, to crucifie the old man in us, with all his corrupt deeds, and self-imaginations, and then will his name be glorified when we are thus crucified, as he saith, *I will be glorified in them*; and therefore what are we the better to hear the history of things without us, if we have not the mystery of it revealed in us? as to hear the glad tidings of salvation preached unto us, and not to be enjoyed by us? Therefore there is great need of the coming of this Spirit for to reveal and make known this mystery, though by the coming of him we suffer loss; *for all our own works must be burnt, and we shall suffer loss, yet we our selves shall be saved so as by fire*: Therefore let us not think it strange concerning the fiery tryal, as if some strange thing had happened unto us; for let us assuredly know this, that we must be tried and purified before we can be made white, Dan. 12. 10. We must endure the crucifying of the old man, before we can enjoy the benefit of the new man; we must likewise suffer with Christ in the flesh, before we can live with Christ in the Spirit; for it is part of the portion that is appointed for every Saint, that he that suffers with Christ, shall also reign with Christ, and in this we shall follow his steps.

Now the sufferings of this life are nothing to the glory that is and shall be revealed in us, which is now bringing to us, while this Spirit is working in us, refining us, and purging the dross from the silver, which work being done in us, there will follow abundance of joy and peace; then *what is a moment of afflictions to an eternal weight of glory?* For the enjoyment of which glory we are armed with the spirit of meekness, that we with cheerfulness undergo all the sufferings of this life, whether within the body, or without the body, seeing they are not to be compared to the glory that shall follow; which glory is brought unto us, and we unto the glory, at the appearing of Jesus Christ, who is set forth to be the *Way, the Truth, and the Life*, the way to Truth, and the Truth; the way to Life, and the Life; the way that leads to Glory, and the Glory led unto, which is the end of the way leading; so that he is the first and the last, the beginning and the end, for he is all.



## CHAP. V.

*The mystery of the Cup and Baptism which we partake of with Christ, opened and explained, wherein a twofold Cup is hinted at, how in it we are to follow his steps.*

**T**Here is such a way for the Saints to go before they come to enjoy their Kingdom, or to enter into their Glory, as Jesus Christ hath shewed us, in that which is called the Lords Supper and Baptism, that no flesh will indure it, as will appear, 1. From the words of Jesus Christ in *Mat. 20.* for when he was desired by the mother of *Zebedees* children, that her two sons might sit the one at his right hand, and the other at his left in his Kingdom, his answer was, *You know not what you ask; for saith he, Are you able to drink of the Cup that I shall drink of, and to be baptized with the Baptism that I am baptized withall?* As if he should say, The way that leads to my Kingdom is a crucifying way, even from the beginning to the end, as it was with me, who was persecuted from my birth to my death; it is a way sprinkled with blood, and burning with fire, very sharp and bitter, and no sweetness in it; for many storms and tempests will arise and fall upon you in your travel to *Canaan*; you must be tempted with the Serpent, buffeted with Satan, and persecuted with *Herod*; and how are you able to indure this? Say they, *We are able*: Then saith Christ again, *You shall indeed drink of the cup that I drink of, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.* As if he should further say, The way which I have gone, you shall go; the death which I have suffered, you shall suffer: and then having gone the way, & suffered the death, you will receive the Crown of Life, which is laid up for you in the Kingdom of Heaven, as *Paul* saith, *I have run the race, I have finished my course, henceforth is laid up for me a Crown of Glory, even the Lord*: And as our Saviour himself saith, That for the glory which was set before me, I endured the Cross, and despised the shame: I drank my cup, and received my baptism, and after entered into my glory; which cup (saith he) you must drink of, and which baptism you must receive, before I come to be glorified in you, or you enter into the Kingdom, even the Father; for the same bread which is broke to me, shall be broke

2 Tim. 4. 8.

Isa. 28. 5.

Heb. 12.

to you, and then will both you and the Kingdom be fitted and prepared one for another, which the Father will then give to you, and you then receive of the Father. And now *as often as you eat this bread and drink this cup, and be baptized with this baptism* (meaning God the way of sufferings) *you do shew forth the Lords death till he come* (in life:) *but whosoever shall eat of this bread, and drink of this cup unworthily, eateth and drinketh to himself damnation, not discerning the Lords Body*. Where we may learn, not to suffer in a wrong cause, and for evil doing, but in a good cause, and for well doing; for if you suffer for the name of Christ, and the Truth, you suffer in a good cause, and happy are ye; for then the Spirit of Glory and of God shall rest upon you; but if you suffer as an enemy to Christ and the Truth, you suffer in an evil cause, and the spirit of darkness and confusion shall remain in you, and be your destruction: Therefore *examine your selves, and so eat of this bread, and drink of this cup; for he that eats and drinks without this examination* (whether it be to himself, or to God, for the Truth, or against the Truth,) *eats and drinks his own damnation, not discerning the Lords body*, having no communion with Christ in it, and so eats not of the bread of Christ, drinks not of the cup of Christ, nor receives the baptism of Christ.

There is a two-fold cup to be filled up for all those that are baptized into the union of Christs mystical Body: First, a Cup of sorrow and suffering: Secondly, a cup of joy and glory. The first is the crucifying of the flesh: The second is the enjoyment of a new life, the end of flesh crucified: Therefore Jesus Christ tells his Disciples, That he will have communion with them no longer in the flesh, but in the Spirit: he will drink no more of the former cup, which was the suffering of death, but (saith he) I will drink with you a new cup, which is the enjoyment of life, a cup of joy and gladness in my Fathers Kingdom; that whereas you have been partakers with me in the sufferings of death in the Kingdoms of the world, so in like manner shall you be partakers with me in the enjoyment of life in the Kingdom of Heaven: for as the Father hath given me a Kingdom, so have I given you, that you may eat and drink with me at my Table, and be filled with my fulness in my Kingdom of Glory, where we shall inherit all one Kingdom, one Father, and one Glory, and where we shall eat all one spiritual meat, and drink all one spiritual drink, being baptized all into one spiritual body or union by Christ with the Holy Ghost,

1 Cor. 11.

1 Pet. 3. 17.

Mark. 14. 25.

Luk. 22. 18.

Luk. 12. 32.

1 Cor. 12. 13.



Joh. 3. 11.

Ghost, as *John* saith, *He shall baptize you with the Holy Ghost, and with fire; with life, and with death.*

Phil. 3. 10.

1 Cor. 11. 26

Thus we see, That the true way of Christ, in which the Saints are to go before they come to enjoy their Kingdom, or to enter into their glory, is to drink of the cup of Christ, and to be baptized with the Baptism of Christ, even his sufferings, which is to be made conformable to his death, before we can know the power of his Resurrection to life; For, *drink ye all of this*, saith he, *and as often as ye drink it remember me; for it shewes forth the Lords death till he come (to you in life.)*

Mat. 26. 39.

Luk. 12. 50.

So that the myltery of this Cup and Baptism, which we are first to partake of, we find to be the Cup of Sufferings, and the Baptism of Sufferings; that it is the Cup of Sufferings we finde from these words, where our Saviour saith, *Father, if it be possible let this Cup pass from me, let me not go this way*; meaning the way of death, or the sufferings of death. And secondly, That it is the Baptism of Sufferings, we find from the words of our Saviour in another place, where he saith, *I have a baptism to be baptized with, and how am I straightened till it be accomplished?* As if he should say, How do I groan in spirit, and travel in pain, till this great business of my suffering be past and gone, seeing I must go through it, before I can receive my Kingdom? and now this, saith he, you shall be made partakers of, even to drink of this Cup, and be baptized with this Baptism, and having done this, you will be of that number for whom the Kingdom is provided; and he that gave it me, will also give it you; for it is not mine to give, but it shall be given to them for whom it is prepared of my Father; so that before you can be baptized into his life, you must be baptized into his death, which is a preparative unto life in his Kingdom of Glory.

Rom. 6. 3.

And therefore the Father doth not only prepare a Kingdom for us, but he doth fit and prepare us for the Kingdom, as he did fit and prepare Christ for his Kingdom while he was with us in the flesh; so that the way to this Kingdom is not a way which men can set up and appoint, but which the Father himself set up and appointed from eternity, and which the Son himself went as a Pattern for all his Saints to follow, as he saith, they shall drink the same Cup, break the same Bread, and be baptized with the same Baptism, tread the same steps, go the same way, and shall together with him receive the same glory: You must eat his flesh,

flesh, drink his blood, be swallowed up in him, and he in you, John 6.56. which is your being baptized into Christ; *for he that is baptized into Christ, hath put on Christ*, both a suffering Christ, and a glorified Christ; a dying Christ and a living Christ; he must first suffer with him, and be buried with him, before he can be raised with him; he must first die with him, before he can live with him: For, *know ye not* (saith the Apostle) *that so many of us as were baptized into Jesus Christ, were at first baptized into his death, as well as after into his life?* Therefore we are said to be buried with him by Baptism into death; *That like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life: For if we be planted together in the likeness of his death, we shall be also in the likeness of his Resurrection*, because we are all but one body, as the Apostle saith, *By one Spirit are we all baptized into one Body, one Flesh, and one Spirit, so that we all make up the mystical Body of Christ, being compleat in him who is the head of all principalities and powers, in whom also we are circumcised with the Circumcision made without hands, in putting off the body of the sins of the flesh by the Circumcision of Christ, and being buried with him by Baptism, wherein also we are risen with him, being at first made conformable to his death, and after that know the power of his Resurrection, and the fellowship of his sufferings, that so we might attain unto the resurrection of the dead, which is to dye with him in the flesh, and to live with him in the Spirit, and is a casting away of the old man, and a putting on of the new; it is indeed the loss of a life, the whole man, of all inferiour joys and comforts; and as to affections and desires, it is the loss of all riches, honor, dignity, preferment, and whatsoever this world affords, as to it self; though in one sense (and in the truth) he may possess it all, yet still in self-denial, and as in God; and this was the way that Jesus Christ shewed us a Pattern of, by going the same way before us, suffering the loss of all, teaching us how to follow, that as he hath suffered before us in the flesh, so we in like manner should follow his steps, as being arm'd with the same mind; for he that hath so suffered in the flesh, hath ceased from sin,*

Rom. 6. 3.

Rom. 6. 4, 5.

1 Cor. 12. 13

Col. 2. 10, 11, 12.

Phil. 3. 10, 11.



## CHAP. VI.

*The Mystery of losing ones life, and finding it, unvayled; wherein is hinted a dying to all external worships, and how.*

**I**N a word, a true death is a dying and being crucified to all flesh, form, and formality; it is a suffering the loss of all our own righteousness, external ordinances, worships, and all our holy duties, prayers, forms, formality, and all conceptions and appearances whatsoever of men below the divine Worship, Being, and Appearance of the eternal God. It is, I say, the loss of all those things as in themselves, out of God, and the enjoying of all those things in the Spirit, as in God, which is our death and resurrection to life. This is it which is written, *He that will lose his life for my sake, shall find it, and he that will seek to find his life, shall lose it*; that is, he that will seek for the Life and Being of all these things before mentioned (in themselves as out of God) shall lose the Life and Being of all joy and happiness in God; he that will seek to keep up any form or ordinance against the divine Essence of the eternal God, is manifest, never knew God in his own being, and then can have no spiritual comfort in God, because he hath no spiritual knowledge of God: But he that will freely and willingly part with all his fleshly, carnal, and humane interests and appearances both within him, and without him, which is to him a human life, shall as freely be possessed with all, both without him and within him, not only this world, but that which is to come; to come, I mean, to him that is without this change; but he that hath received this change, hath received the world to come, where he now lives and enjoys all in a divine life, for he shall now live the life of God, in that he hath lost the life of man, which is a death in respect of this life which he now enjoys.

And now may the soul say, O blessed God! O sweet Jesus! What hast thou done for me? What a change is here wrought upon my soul? for here is one life swallowed up of another, or death swallowed up of life; here is mortality swallowed up of Immortality; corruption putting on Incorruption, or the life of a corrupt man clothed with the life of a glorious God, a holy God, and a righteous God, which is our being clothed upon.

And

Luk. 9. 24.

Mat. 19. 29.

1 Cor. 15. 51,  
52, 53, 54.

2 Cor. 5.

And O what a blessed change is here! from death to life, from darkness to light, from night to day, from the evening to the morning, from winter to summer, from sorrow of heart to gladness of heart, from flesh to spirit, from nature to glory, from man to God, from earth to heaven, and from this world to that which is to come! all being wrought by one and the same Spirit, by one and the same Word: the same Word that said, *Let there be light, and it was so*, the same word saith to us, *Be ye changed, and we are so*; which Word is Jesus Christ, who shall change our vile bodies, and fashion it like unto his glorious Body, according to the working, whereby he is able even to subdue all things unto himself.

2 Cor. 11. 12.

Ioh. 1.  
Phil. 3. 21.

And now who would but be willing of this change, to have this glorious work wrought upon him? to have all things subdued to the Lord in him, and he become dead to all external Beings, and humane Appearances, that he may live to one internal and divine Appearance? Who would, I say, but be willing to suffer the loss of all things in that which is this world, for to enjoy the presence of all things in that which is the world to come? as to suffer the losse of all in himself, for to injoy the presence of all in his God, which is a losing of one life, and a finding another, or rather a change from death to life; therefore saith Christ, *He that will seek to find his life, shall lose it, but he that will lose his life for my sake, shall find it*: And thus a soul may reason with himself after he hath received this blessed change.

## CHAP. VII.

*How a soul comes to be changed, and to deny himself, and follow Christ.*

**B**Ut now how comes a soul to receive this change, and how may he be said to deny himself, and follow Christ?

I find then, that God is the first that comes and presents himself to the soul, before the soul can go out after him: He comes first, and takes us by the hand, and turns us before we can be turned, and changes us, before we can be changed; that is, he comes and shewes us his fulness, before vve can see our own emptiness,

Isa. 65. 1.

Rev. 1. 8.



tinels without him : Therefore that which makes us to see the vanity and emptiness of our selves, and all things below God, (whereby we receive this change ) is because we see a fulness in God, for his fulness discovers to us our own emptiness without him, and our own emptiness discovers to us his fulness, and yet all but one discovery, being both seen at one open view of the Father; for having seen the Father, we see all things; and having known the Father, we know all things; but the Reason we see and know the Father, is, because he sees and knows us ; *For we love him* (saith the Apostle) *because he first loved us.*

1 Ioh. 4. 19.

God first presents himself to us in his own eternal Glory, in his own Excellency and Beauty, and by the Beams of his Excellency and Glory taking hold of us, we reflect back again unto him : As the Sun shining upon the waters answers it self, so the Lord shining in us answers himself; for when the Light of the glorious God begins shining in a soul, then by the Light and Life of his shining in the soul, is the soul enlightened and enlivened to behold in himself, *as in a glass, the glory of the Lord, and so is changed into the same image from glory to glory, by the Spirit of the Lord.*

2 Cor. 3. 18.

Thus the Lord our God is the first that comes and shews himself in us, and by the Light of himself draws us into himself; and of this Christ speaks in *John, No man can come to me, except the Father draw him*; And so saith the Spouse in the *Canticles, Draw me, and I shall run after thee* : So that none can come to God, till he first comes to them; nor none can seek God till he have first found them; neither can they see him till he saith, *Behold me*: according to that in *Isa. 65. I am sought of them that asked not for me, I am found of them that sought me not; I said Behold me, behold me, then behold they saw me* : So that though I was with them before, yet they could not see me, till I spoke and said, *Behold me* : And thus *the light shined in darkness, and the darkness comprehended it not*; The Light which was my self, saith God, was with them, and shined in them, and none saw it but my self; they saw it not, because they were darkness; for darkness cannot discern light; but as one face answers another in a glass, so must light answer light, and God is this light; *for in him is light, and no darkness at all.*

Ioh. 6. 44.

Cant. 1. 4.

Ioh. 1. 5.

1 Ioh. 1. 5.

Now if in God is light, and no darkness (and God every where) then this light shines in darkness, and the darkness comprehends it not.

not.

not, as Solomon saith, *God dwells in the thickest darkness*: God dwells in us as in a cloud of darkness, where he is not seen but by himself; For no man hath ever seen the Father, save he which is of God, he hath seen the Father. No man can see God, and live: He must be no longer man when once he sees the Father; he must be changed, as *Enoch* was from Man to God, from Earth to Heaven, from darkness to light, from the nature of man to the nature of God, before he can have any sweet communion with God; for what communion hath light with darkness, or Christ with *Belial*, or a Believer with an Infidel? Wherefore come out from amongst them, separate your selves, follow me, and you shall be my Disciples; Come out of darkness into light, out of flesh into spirit, out of nature into glory, out of the first *Adam* into the second *Adam*, out of this world to that which is to come; and this is the way to follow Christ, even to deny our selves, & be found not in our own righteousness, but the righteousness which is of God in Jesus Christ our Lord.

*I was found of them that sought me not, I was with them before they saw me*: Where we find that we cannot go after God, nor follow Jesus Christ till God comes after us and turns us, and saith unto us, *Follow me*: We cannot see God till he sees us, and saith unto us, *Behold me*; we cannot know him till he knows us, nor love him till he loves us, and say, *Continue in my love*: But being seen, known, and loved of him, we cannot but see, know, and love him again; for his light begets light in us, his knowledg begets knowledg in us, and his love begets love in us; it is indeed nothing else but himself shining in us that answers himself; He calls, and he answers; he opens, and no man shuts; he shuts, and no man opens; so that he is the first and the last; he doth all, and he is all: Who can see the Lord, but the Lord? know the Lord, but the Lord? love the Lord, but the Lord, but he that is all, and doth all? and yet the Saints are said to do all this, to see, know, and love the Lord; but this is the mystery of Godliness, God manifest in the flesh; even God, Christ and the Saints all united into one glorious body, or spiritual body, all making up one compleat and perfect God, all seeing and beholding each other with one spiritual eye, or one spiritual Christ; For the light of the body is the eye, and Christ is this light, and this eye; and he that hath Christ, hath all this, whereby he may see God in and by himself, and in and by nothing but himself, which is a true beholding of God, to see him in nothing but in himself, and in all things as himself,

2 Chron. 6. 1.  
Joh. 1. 18.  
Joh. 6. 46.  
Exod. 33. 20.  
Heb. 11. 5.  
Gen. 5. 22.

2 Cor. 6. 14,  
15, 16, 17.

Phil. 3. 9.

Isa. 65. 1.

Joh. 15. 9.

Isa. 22. 22.  
Joh. 1. 18.

1 Tim. 3. 16.

Mat. 6. 22.



Joh. 17. 22,  
23.

himself, which none can do, but by being joyned to that God and that Christ who are one in another; *I in them, and thou in me*; and this is a true way and end of following Christ, to receive, live in, and enjoy Christ, with the loss of himself, and all his own interests below Christ.

## CHAP. VIII.

*He that enjoys Christ, enjoys all things with Christ, in Christ, and as Christ, in a new life and resurrection.*

Rom. 8. 32.

Rev. 21. 5.

Gal. 2. 20.

Col. 3. 3, 4.

Joh. 14. 19.  
Phil. 1. 21.

**L**Astly, that Soul that comes to enjoy Christ, enjoys all things with Christ, in Christ, and as Christ; *for he that gave us Christ, how will he not with him give us all things?* give us all life and glory, all joy and happiness? give us all things in a new and heavenly enjoyment, in a new state and resurrection to live in God? the enjoyment of which life gives a death to all that was before our life; and so makes us to enjoy all in a new life and resurrection in God: *I dye, yet behold I live*, saith Paul; *I dye to what I was in the flesh, and live to what I am in the Spirit*; which life is a death to all that was before it, and is contrary to it; The life of God is the death of the world; the death of the world the life of God: We are dead, yet in him we live: So that his life is our death, and our death is his life, that is, the life which we before lived, as to our selves, and in the flesh, is become death, by reason of that life in which we now live to God and in the Spirit, which life swallows up all into it self that was before it, and gives it a new life and resurrection in it self; Thus now is his life become our life, and our life his life, and we live in him, because he first lived in us, as Christ saith, *Because I live, you shall live also*; and thus we gain by death.

Therefore in a word, the Saints way to follow Christ, is to lose all, before they can enjoy all; therefore let us not be unwilling to have all our joys and comforts taken from us in the flesh, that they may be renewed unto us in the Spirit; let us, I say, not be unwilling to have all fleshly appearances turned in the spiritual appearances of Jesus Christ, where we may see them, and not see them, enjoy them, and not enjoy them; that is, not to see or enjoy them any more after that manner, or in that form, which formerly we have

have done, but to see and enjoy our selves, them, and all things, after another manner, and in another form, in a more heavenly, spiritual, and divine form, even in that form of glory which Jesus Christ himself lives and abides in, and shall then appear and come in, from the bosom of the Father with all the holy Angels.

This is our dying and rising again to appear with Christ in Christ, and as Christ, at his second coming; *for when he appears, we shall appear with him, and in the same glory of him, for we shall be like him*; therefore let us not be unwilling to dye to the old man, that we may live in the new man; to suffer in the flesh, that we may live in the Spirit; *for Christ also suffered for us, leaving us an example to follow his steps, that if we suffer with him, we shall likewise reign with him*, which is a true following of Christ.

*Isa. 26. 19.  
Col. 3. 4.*

*1 Pet. 2. 21.*

## CHAP. IX.

*How the whole work of Christs sufferings is to be perfected in us, and we glorified in him, and when.*

**A**Nd now, my beloved, seeing it is the promise of the Father, & the will of the Father, the example of Christ, and the whole accomplishment of the work of Christ, *That if we suffer with him, we shall also reign with him, and be perfect in him*, let us willingly submit unto it; for as this death and suffering had first its beginning in Christ, so it must have its ending in us, wherein we must suffer the loss of all things, or else we have not suffered with him, and then shall not reign with him, or be made perfect; and then will all that ever Christ did for us be in vain, if it have not its end and accomplishment with, in, and upon us, as it had with, in, and upon Christ, so with us as his own body, and as himself; but, according to order, every man in his due time, as Christ shall appear to them, to perfect his work in them.

*Mat. 19. 21.*

*1 Cor. 12. 27.  
Psal. 138. 8.*

But all this being done, ended and accomplished with us, in us, and upon us, as was with, in, and upon Christ, the first begotten of us; we shall then, with him, in him, and as him, receive our inheritance, even the Crown of Glory, the Kingdom of the Father, God himself, and so see the accomplishment of these Scriptures, *I have glorified thee on earth, I have finished the work which*

*Joh. 17. 4, 5.  
which 22.*



*which thou gavest me to do ; and now holy Father, I come to thee ; wherefore now glorifie thou me with thine own self, with the glory which I had with thee before the world was ; and the glory which thou hast given me, I have given them, that they may be one as we are one : And this is the end of the Saints sufferings, and their advancement to perfection into glory with the Lord Jesus Christ.*



THE



# THE ADVANCEMENT OF All things in Christ, AND OF Christ in all things.

With a full discovery of the Good and the Evil  
in man, which (as two particular men) are dwell-  
ling and inhabiting in one particular person.

Or, a *Iacob* and an *Esau* in one *Rebecca*.

Together with a brief discovery of some things concerning

|                                                                                                                         |                                                                                                                                                              |
|-------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Electon, and Reprobation.<br/>Resurrection, and day of Judg-<br/>ment.<br/>Love, and Wrath, in God,<br/>and Man.</p> | <p>The causes of trouble, and joy<br/>in the Creature.<br/>The chaining up of the Devil.<br/>And the state of a Christian in<br/>three Kingdoms, &amp;c.</p> |
|-------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------|

Being some sparkles of that glory, and some beams of that  
light that shines and dwells in

RICHARD COPPIN.

THE THIRD PART.

Colos. 1. 16, 17, 20. *By him were all things created that are in heaven, and that are in the earth, visible and invisible, — All things were created by him, and for him — and by him all things consist — it pleased the Father — by him to reconcile all things to himself, — whether they be things in earth, or things in heaven.*

Ephes. 1. 9, 10. *And he hath made known to us the mysterie of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth: even in him.*

Rom. 11. 36. *For of him, and through him, and to him are all things.*

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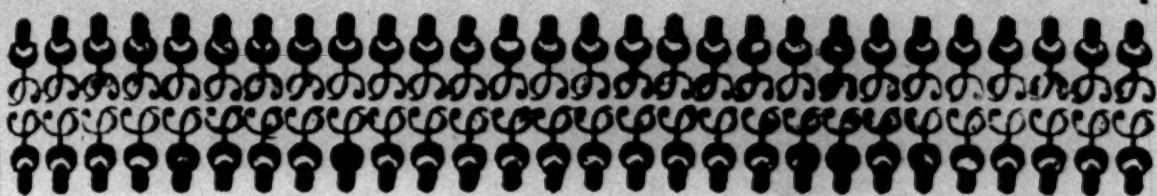
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THE  
ADVANCEMENT  
Of all things in  
CHRIST,  
AND OF  
CHRIST in all things.

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CHAP. I.

*The subjects of Election and Reprobation, Believers, and Unbelievers; not persons, but good and evil in man.*



Have observed generally among the people, even among professors themselves, and the greatest of professors (thought to be) two great mistakes, concerning two great points, even the grand points of Religion, which are, and have been the greatest disputes among Saints; one holding forth a general Redemption, or a general Salvation, or that all men shall be saved: And the other holding forth an Election of the one, and not the other, that one man shall be saved, and the other damned, one man loved, and the other hated, as if God were so unjust to make man, and after to damn him; or at first to love man, and after to hate him; but certainly from all eternity God delighted in man, and to this Christ saith, that from the beginning, even before the works of old, *Prov. 8. he rejoiced in the habital parts of the earth, and his delight was with the sons of men*: Yet not that God will save all men, so as many men suppose, nor save one man and damn another, nor love one man and hate another, as  
H those



50 *The Advancement of all things in Christ,*

those who hold Election affirm, or as the Scripture it self speaks according to the letter in its time, and as yet it is understood in a carnal way; so that there is a mistake in both these parties, neither of them understanding the mind of God, nor the mystery of his Will laid down in a dead letter, but do both erre, not knowing the truth, not discerning between the person and the evill, between the precious and the vile, but look upon the person only to be either loved or hated, when the truth is, God hates no mans person, but the evill in the person, neither doth he love any mans person any further then as they shew forth something of himself, as they were created by him; and in this sense he loves all creatures, all things in heaven and in earth, because all was made by him as an outward image or form, which serves only for an outward manifestation or declaration of him; for they all shew that there is a God, and God is seen by his works, *Rom. 1. 20.* So that the outward person of a man is no more then a shadow, and like a shadow goes away.

*Psa. 36.*

And now Salvation and Damnation, Election and Reprobation, have no relation to any mans person, but to the good and the evill which grows up in the person, so that the person or body of a man in his outward appearance is but as a form, in which may be said to dwell the good and the evil, and hath no preheminance above a beast, only this, *who knows the spirit of a man that goeth upward, and the spirit of a beast that goeth downward?* so in man there is a spirit that ascends, though in the beast there is not; but the natural spirit of a man, which naturally belongs to the body, falls with the body as the spirit of a beast doth; thus man according to his natural and outward appearance, hath no preheminance above a beast, either in suffering or not suffering, neither is it the outward person of any man that shall be loved or hated, that shall suffer or enjoy any thing; for that is but an image or a shadow, or as I may say an outward form, which stands only as a cypher; the truth of it is within, that is good or bad within, that shall be loved or hated, that shall have either joy or torment, and that while in the body; but the body it self cannot (as it hath not when life is gone from it) for that is of the earth, and to the earth it must return again, where it is dissolved, and appears no more; but the spirit, that is the soul, returns to God from whence it came, who disposes of it according to his own will and purpose in himself; and the body or outward person of a man, is no more then a beast, and hath no preheminance above a beast; for as one dies, so dies the other, *all go unto one place, all are of the dust, and all turn to dust again.*

*Eccles. 3.*

*Eccles. 12. 7.*

*Eccles. 3. 18, 19, 20.*

So

So then (it seems) this body shall be nothing, acts nothing, it doth nothing, but it self is acted by either a good spirit or an evill spirit : and therefore how can God be said to save, or not to save, to elect, or not to elect, to love, or not to love the person of a man, which is nothing, and shall be nothing when the spirit acts no more in it ? *But there is a spirit in man (saith Elishu) and the inspiration of the Almighty giveth them understanding, Job 32.8. And this spirit in man is the spirit of understanding which is given him to believe, or the unbelieving spirit made to believe, that so he may know the hope of his calling, Eph. 1.18.* And now that which is elected to be saved, is the believing part, or the believing Spirit which shall not see corruption, which shall not taste of death, eternal death ; for a spirit cannot be capable of dying, but into sin, though it may be darkened by reason of the grossness and darkness of hell in which it is, and out of which it is elected ; but that which is not elected (as to manifestation) is the unbelieving part, or the spirit of unbelief, as it is written, *Mark 16.16. He that believes shall be saved, and he that believes not shall be damned (or is damned) he that believes and is baptized, i.e. dipt or plunged into the river or fountain of life, is united or brought again into one, even into God, where it shall be saved, as it is written, 1 Cor. 12.13. By one Spirit are we all baptized into one body, into one spirit or one spiritual body ; so that the word, he that believes, and he that believes not, he that shall be saved, and he that shall be damned, cannot be meant of the person of any man (considered as flesh, blood, and bones) for you never read that flesh and blood shall have everlasting life, but he that believes shall have one everlasting life, and he that believes not shall have another, even a hellish one, which is death to the other life ; and therefore this must needs be that which is inward, as good or evill, Jacob or Esau which thus believes, and not believes, which shall be saved, and not be saved, which is elected, and not elected, and both these are in one person ; for some time, till one have overcome the other, and till one is brought out from the other ; for two Nations shall struggle in thy womb ; and therefore it cannot be meant of the outward person, or the person it self that is thus and thus, though the word so speaks it as it is in the Letter (and our carnal understandings) in reference to mens persons ; but the outward word in the Letter is but a parable or image ; for the inward part is the truth of the outward ; so of the person, he is not a Jew which is one outwardly, neither is*

Ezek. 18.4.

Isa. 60.2.

1 Cor. 15.50



that circumcision which is outward in the flesh, *But he is a Jew which is one inwardly, and Circumcision is that of the heart in the Spirit, and not in the Letter, whose praise is not of men but God, Rom. 2. last.* God only judgeth the inward man, but the outward man is left for man to judge: *Heaven hath God reserved for himself, but the earth hath he given to the children of men. Ps. 115. 16.*

So then in every person there is a believer, and an unbeliever, one which is loved, and one which is hated, *Jacob have I loved, and Esau have I hated, though they tumbled both in one belly; the beloved is elected, and the hated is not.*

## CHAP. II.

*Christ and the Saints who are not twain, but one, is the sav'd one, or the saved; the elect one, or elected, and how.*

**N**OW it is said of Christ, *Thou art my beloved Son, in whom I am well pleased, Mat. 3. 17. And thou art mine Elect, in whom my soul delighteth, Isa. 42. 1.* So that Jesus Christ is the beloved person, and the elected person, and the believing person; none but Jesus Christ is elected and called, and none but Jesus Christ shall be saved; *Eph. 1. 18. That ye may know what is the hope of his calling, that is, of Christ in the Saints.* And therefore all things in the world, in heaven and in earth that are said to be saved, must be saved all in him, as in one common person, *Eph. 1. 4. 10. According as he hath chosen us in him before the Foundation of the world, that in the dispensation of the fulness of time, he might gather together in one all things in Christ, both which are in heaven and which are in earth, even in him; and Col. 1. 16, 17, 18, 19. All things were created by him, and for him, and he is before all things, and in him all things consist; For it pleased the Father, that in him should all fulness dwell.* Jesus Christ is the fulness of all good things; for he is all things, and whatsoever is not in him, nor found in him (as in the book of life) shall not see light nor life, nor any thing that is glorious, nothing but what is of Christ, in Christ, and is Christ, shall be received into this glorious City of the Father, to see or behold any of his Majesty, no unclean thing shall enter in there to dwell with him; *Joh. 6. 46. Not that any man hath seen the Father save he which is of God, he hath seen the Father.*

*ther. No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven, Joh. 3. 13.*

God will have nothing but Christ to dwell with him, and it is said, the Saints shall dwell with him, and behold the same glory of him. *Father I will, they also whom thou hast given me, be with me where I am, that they may behold my glory, Joh. 17. 24.* God loves none but Christ, and yet it is said the Saints are beloved of him, as Christ saith, *the Father himself loves you, Joh. 16. 27.* God will save none but Christ, nor elect any but Christ, nor call any but Christ, nor glorify any but Christ, and yet the Saints are said to be made partakers of all this, and that because nothing that belongs to Christ, but belongs to the Saints, *and all that the Father hath is his, Joh. 16. 15.* so the calling of Christ is the calling of the Saints, because they are one, and when he comes he brings the Saints with him. Deut. 33. 2, 3.

O what a blessed and a glorious Union is here between God, Christ, and the Saints! that all that God hath given to Christ, he hath given to us; *I have given them eternal life, (saith Christ) and I have given them my glory, all that thou hast given me have I given them, even the glory which thou hast given me, that they may be one as we are one,* and because I live they shall live also: Joh. 17. 21, 22, 23. Joh. 14. 19. Jesus Christ hath not his full glory till all his members are glorified with him; it is no honor to honor the head without the body, but Jesus Christ and the Saints are all one body, 1 Cor. 10. 12. Christ is not compleat without the Saints, and God is not compleat without Christ, but they are all compleat in one another in Christ; *that they all may be one as thou Father art in me, and I in thee, that they also may be one in us;* and this makes up a compleat person, God, Christ, and the Saints united into one body, head and members; Christ and the Saints the body, God himself the head: For as *Christ is the head of man, so the man is the head of the woman, and so is God the head of Christ,* and now Christ and they being all united into one body, God is the head of both. Col. 2. 10.



## CHAP. III.

*Salvation and life eternal compleated in union, and in the return of all things which came from the fountain, into the fountain of life again; wherein is also hinted upon what account the world, Adam, and Christ in the flesh, and all outward appearances are to be put.*

And then is salvation and life eternal, and all things compleated, when this Union between God, Christ, and the Saints, is made up, when the Saints can see themselves one with God and with Christ, one in that body of whom God is the head; one in that sonship of glory, of whom God is the Father, *Eph. 1. 17*. So that the Saints salvation consists only in the salvation of Christ, and they have no other salvation but what is his, because he and they are one, and this takes in all good things whatsoever; for all things that are good are comprehended in this body of Christ and the Saints; all that ever was in the beginning with God, and came forth from God, is by Jesus Christ reduced again to God, as into its former state of rest, it being all to make up his fulness; and the appearance of all good things in this world is but an image of him.

*Ier. 33. 6, 7.*

*Rom. 5. 14.*

*Rev. 1. 11.  
Mark. 13.*

*2 Pet. 1. 4.*

The first *Adam* in his purity was but a type or figure of the second *Adam* in his humane nature, and the second *Adam* in his humane nature was but a type or figure of Christ in the divine nature, which type was swallowed up by the coming of the Godhead upon it: And now Christ in the divine nature in the Godhead it self, is the end and substance of both the other types, nay, of all types from the beginning to the end; therefore he is said to be *Alpha* and *Omega*, the beginning and the end; and it is said, *that he that indures to the end shall be saved*; nothing can be said to be saved till it come to this end, till it is comprehended in this divine nature; and therefore the Saints are said to be made *partakers of the divine nature*, because in that dependeth their whole salvation; and for this reason God is said to elect, and bring all things of himself which at first went out from himself again into himself, where it shall be saved; and this all is Christ, and none but Christ; for he was the first that went out from the Fathers bosom into the world, and he it is that goes again to the Father from the world, *Joh. 16. 28*.

Jesus Christ is the going out of the Fathers good pleasure, to declare

declare him, and make him known ; and having done this, he returns again to his Father to receive his Crown, even the glory which he at first had ; *I have glorified thee on earth, I have finished the work which thou gavest me to do; and now, O Father, glorify me with thy own self, with the glory which I had with thee before the world was ;* nothing but Christ ever came down from the Father, and nothing but Christ shall again ascend to the Father, to see or behold him, *Eph. 4. 10. Joh. 6. 46.*

*Joh. 17. 4. 1.*

Again, Jesus Christ is the bright Image of the Fathers glory, *Heb. 1. 3.* and he is the first-born of every creature, *Col. 1. 15.* he was indeed the glory of that Image which God at first brought forth and placed in the first *Adam*, and this being fallen in the first *Adam*, was again reduced by the coming of the second *Adam* in his humane nature, which humane nature being laid down, and fallen to the earth, this first Image was reduc'd and raised up into the divine nature, where it shall be saved, and from whence it shall never fall again, but it is comprehended in its first original, God. It is said, *that except a corn of wheat fall into the ground, and die, it abides alone, but if it die it brings forth much fruit;* this Image of God which was at first placed in the first *Adam*, was to die there, that so it might be raised again to a fuller and brighter image, a more perfect and substantial image in the second *Adam* ; and had not this Image Jesus Christ died in the second *Adam*, the human nature, it could not have grown up to such a stature and such a fulness as now it is advanced to in the Godhead it felt ; and therefore it was needfull that Jesus Christ should die, that by him all things of God, which at first came forth from God, might again return to God, after it had done that for which it was sent, in making known the Fathers will.

*Joh. 12. 24.*

Here is God declaring himself by all things in this Creation, from the beginning to the end ; and having fully manifested himself to the world by all these things in this Creation, he will now gather it all into himself again, where it shall appear as a new Creation ; *Psal. 19. 6. His going forth is from the end of the heavens, and his circuit unto the end of it, and there is nothing hid from the heat thereof ;* God is now among the creatures as fire, making a separation between the good and the bad, gathering all things of himself again into himself, but leaving all things contrary to himself as the vain and self-imaginings of the creature to utter ruin and destruction ; *Jer. 33. 7. God saith, He will cause all his*



*his people to return from their captivity, and will build them up as at the first; that is, he will bring them again to himself.*

Mal. 3. 2, 3.

Thus God by electing of Christ, effects all things that are good; and by saving of Christ, saves all things that are good; for he is the chief good, and sin is the chief evil, and he only is elected, and sin is left out: God when he comes to election, he comes as a refiner of gold and silver, for to fetch out the gold and silver from the dross, to fetch out that which is good from that which is evil, as he did when he brought the children of Israel out of Egypt, or out of great bondage, which was a type of our being brought out of spiritual Egypt, which is out of darkness and trouble, or out of our sins; the bringing of the children of Israel out of Egypt may be said to elect or to save them; for none but the true Israelites were to come forth to go into the Land of Canaan, and none but *Joshua* and *Caleb* could enter in, which was a type of Christ; so none but Christ shall enter into spirituall Canaan (or rest) which is into heaven, none but he is worthy to own the title of election, or the name of salvation, because he only is all in all. Thus much for Election and Salvation, that Christ is all, and in all; the next will be the Resurrection, and in that he will be all too.

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#### CHAP. IV.

*Of the Resurrection and day of Judgment in Truth and Mystery, wherein is hinted the subjects of Resurrection and of Judgment; how the one is saved, and the other damned.*

Ioh. 3. 33.

Ioh. 3. 19.

Ioh. 6. 37.

**G**OD hath given to Jesus Christ all things in heaven and earth, that he should do as he would, the good to be saved by him, and the evil to be destroyed by him; the good he hath committed to him as to a faithful keeper, where it shall be preserved for joy, and for glory; but the evil is not so given to him, for it is no part of him, but it is committed to him for to be condemned by him; and in this case Jesus Christ may be said to carry with him consolation and condemnation; and because there is a power in him to do both, therefore hath God the Father given all things into his hands to be effected and accomplished by him, *All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out; for I came down from heaven not to do my own will,*

will, but the will of him that sent me: And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day, or keep it in my self; and Jesus Christ saith, *That those that thou* Ioh. 17. 12. *hast given me I have kept, and none of them is lost, but the Son of perdition, that the Scriptures might be fulfilled;* as if he should say, that the least spark of light and goodness which was committed to my charge, I have not lost any, neither can I, for it is of me, it is my own, it is part of my body, my fulness, *which fills all in all, and nothing is able to pull it out of my hands,* but I will keep it, and raise it up to a glorious discovery of it self in one body at the last day, where it shall be seen and not seen, where it shall appear and not appear; that is, nothing of that which is good shall be seen to appear in any thing, but in Jesus Christ; for the appearing of all good things, and the goodness of all things in one glorious body, is the appearing of Jesus Christ; when a soul comes to see that every thing which is presented to him is good, and that all things make for his peace, as persecution, trouble, and the like, then doth he see the appearing of Jesus Christ, when every thing, even the beasts of the field and his enemies are at peace with him, Iob 5. 23. Prov. 16. 7. Ioh. 16. ult. and he with them; and then as Jesus Christ saith, *In me you shall have peace:* Indeed a man cannot be said to be in peace till he is in Jesus Christ, and being in him, all things are at peace with him; for now he looks upon nothing out of Jesus Christ, but sees all things, and comprehends all things in his fulness: And this is a Resurrection to that soul, when he is brought to behold all things in Jesus Christ, when he sees that Jesus Christ, the Saints, and all things make but one glorious body, and so discovers their Union with God, by the Resurrection of Christ in them.

Again, in this Resurrection, or in this time of deliverance, or bringing of the people out of bondage, Jesus Christ and the Saints, and the Saints and he shall all appear together as one man: *For when he comes he will bring all the Saints with him.* It is said, that Jesus Christ shall judge the world; and it is said, that the Saints shall judge the world. It is true, Jesus Christ and the Saints shall all appear together as one Judge; *For he shall come with ten thousand of his Saints* in one glorious spiritual person, and the whole frame of things shall be comprehended in that person to make up the glory of it, which glory shall be so great, that all other things in opposition to that glory, shall appear to be but darkness, and so shall vanish away. Zech. 14. 5. 1 Thes. 3. ult. Rom. 2. 16. 1 Cor. 6. 2. Deut. 33.



## 58 *The Advancement of all things in Christ,*

2 Th. 1.9.

Here is all things opposite to goodness condemned to death, punished with everlasting destruction from the presence of the Lord, and from the glory of his power revealed in the Saints. Here is a sentence past in the soul of life and of death between the good and the evill, the good for everlasting salvation, and the evill for everlasting damnation.

And this is a Resurrection and day of Judgment in man, when all things in man shall be heightened to its full state of light and darknes, pleasure and pain; the raising of all things out of it self into God, is this Resurrection; the bringing again of all good things to one discovery of glory, and the casting out of all evill things to a discovery of darknes, it is (I say) the heightning of both these, of good and of evill to its full period, or its full end of life and of death, salvation and condemnation to our knowledge and apprehension, which will be our Resurrection.

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### CHAP. V.

*The rising out of the Grave, and the sound of the Trumpet, what, and when it is, in a Myserie.*

1oh. 5.28,29.

[T is said, that when Christ shall call to Judgement, then all *that are in the grave shall hear his voyce, and shall come forth, they that have done good unto the Resurrection of life, and they that have done evill to the Resurrection of damnation*; so it is both here called a Resurrection, which shews a heightning of the ones joy, and the others torment, being both separated one from the other, *Jacob from Esau, the good from the evill*; and now this grave out of which it shall be called, may be said to be our selves, the old man; for every man in that state is a grave unto himself; the new man, till the new man is brought forth; and when a man is so raised out of himself to God, then he is raised out of his grave. *Enoch walked with God, and was not himself*; so our graves are our selves, in which are buried all our joys; for while we remain in our selves, as in our graves, and cannot deny our selves, and follow Christ, we are dead, and see nothing of our true life; *for we are dead, and our life is hid with Christ in God*, and till we come to Christ in God, we know nothing of a true life; but *this is life eternal, that we know God the true God, and Jesus Christ whom he hath*

Col. 3.3.

1oh. 17.3.

*hath sent; so in like manner not to know God, the true God, is damnation it self; damnation I say, to all that know not God; that is, to all that are not of God, nor in God, as the vain and self-imaginations of man, which are of man and in man is not, and which man himself may be said to be a grave unto, while they remain in him undiscovered; but when Christ begins to speak from above, that is, when he begins to shew himself, or to rise and discover himself to the soul, then are the vain imaginations of man, which is the old man, cast forth by the rising of Christ the new man in him; for indeed that is the speaking of Christ, and sound of the trumpet when he calls down from above, and rises from beneath; for the calling and rising of Christ is one and the same thing, for when he calls, then he rises and manifests himself to the soul; Now I will arise, saith the Lord, now will I be exalted, now will I lift up my self; and this is the sounding of the trumpet, God sounding his voice from above, and rising from beneath; For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first, even in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*

1 Thes. 1. 8.

Isa. 33. 10.

1 Thes. 4. 16.

## CHAP. VI.

*How the dead are raised up, and with what body, &c. wherein is hinted how that God hath sown the seed of eternity, 1. In Adam, 2. In the flesh of Christ, 3. In the flesh of the Saints, 4. In the whole world of things; and that this seed dies in all these, and how, and that it is raised again, and how.*

**B**ut some will say, *How are the dead raised, and with what body will they come?*

The answer is in the next words, *Thou fool, that which thou sowest is not quickned except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it pleaseth him, and to every seed his own body.*

1 Cor. 15. 35, 36, 37, 38.

God hath sowed the seed, or planted the Image of eternity, the Image of divine being, the Image of himself, which is Je-



Jesus Christ, in this world, as in general, so particularly,

First, in *Adam*.

Secondly, in the flesh of Christ.

Thirdly, in the flesh of the Saints.

Fourthly, in the whole world of things.

Gen. 1. 27.

First, in *Adam*; *God made man in his own Image*; this Image was to die first in *Adam*, before it could be raised again in Christ, where it appeared a more glorious Image.

Col. 1. 15.

Secondly, in Christ; God planted the Image of himself in the humane nature of Jesus Christ: we read that Jesus Christ *is the Image of the invisible God*; Jesus Christ had in his flesh the Image of God, the Image of divine appearance; but when he laid down the flesh by the death of the Cross, then was this Image raised up into the divine nature, where it lives for ever.

Rom. 8. 29.

Thirdly, in us God hath planted the Image of himself in the flesh of the Saints: we read, that those whom God fore-knew, *he did predestinate to be conformed to the Image of his Son, that he might be the first-born among many brethren*; and Paul

Acts 17. 27.

saith, *That we should seek the Lord, if haply we might feel after him, and find him, though he be not far from every one of us, for in him we live, move, and have our being*; for we are also his

Gen. 3. 15.

off-spring: Jesus Christ is the off-spring of *David*, and we are the off-spring of him, for we all proceed from him, and grow up out of him, as the graft from the stock, and as the blade from the corn: Jesus Christ is the beloved seed which God hath sown in our flesh (woman or weakness) and this seed lies buried in us, as the corn in the earth, or as the sap in the Oke in time of winter when it hath cast its leaves, where it first dies before it can be

Isa. 6. 13.

Ioh. 12. 24.

raised to a fuller body: Thus God hath sown the Image of himself in us, and this Image dies in our flesh, as it did also in the humane nature of Christ while he was in the flesh; and being dead in the flesh, it is raised up in the Spirit, where it becomes immortal, or no more to be covered with mortality, as that which shall have an end, but clothed with (it self, even) God, who is without end.

2 Cor. 5. 1, 2.

Again fourthly, God hath sown the Image of himself in the whole world of things; the Image of the invisible God consists in all things that are made; The whole frame of things in this world is an outward Image of God; and as this world falls, so this Image dies in the fleshly part of it: Jesus Christ saith, that he hath overcome the world; and he saith, *he will make all things new*:

Rom. 1. 20.

Ioh. 16. 33.

Rev. 21. 5.

new:

*new*: Jesus Christ will take away the fleshly part of things in this world, or our fleshly knowledge of it, and present them again in a new frame, in a new discovery of life and glory in a spiritual knowledge; for behold saith he, *I create new heavens, and a new earth, and the former shall not be remembered nor come into mind; for they shall perish, but thou indurest; they shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.* 15. 65. 17. Heb. 1. 11, 12. Thus God hath sown the Image of himself in the fleshly part of this world as an outward discovery, where it first dies, or is lost, before it can be raised again to a spiritual discovery of it self in God to life; so that we see there can be no true life till there is a death; for after death comes life; for every thing in it self must die.

Thus God hath carried the Image of himself through all things in the world, and to the end of all things again, even to himself, where it lives and abides for ever.

This is the last and general Resurrection, the bringing again of all good things unto God, Christ delivering up his Kingdom to the Father, having put down all rule and authority under his feet; for he must reign till he have put all his enemies under his feet; the last enemy that shall be destroyed is death; and this enemy, with all other, he in our flesh hath overcome throughout the whole world: *For as much as the children are partakers of flesh and blood, he also took part of the same, that through death he might destroy him that had the power of death, which is the Devill, and deliver them who through fear of death were all their life-time subject to bondage.* 1 Cor. 15. 24, 25, 26. Heb. 2. 8. 14. This Scripture affirms, that Jesus Christ, who is the Image of God, and the beloved seed, came down from heaven to the earth, and clothed himself with flesh and blood, with the habit of every creature, that so he might destroy the works of the creature, or the works of the Devill in the creature, and raise the creature again to its perfection to the works of God; for the perfection of every creature is the work of God; but the vanity of every creature is the work of the Devill, (and therefore saith the Preacher *Vanity of vanities, For I beheld all things under the Sun, and behold it is vanity.*) And now Jesus Christ who is the Sun, and the bright Morning Star, comes into us, arises in our darkness, and destroys the works of the Devill, even all our vain thoughts and self-imaginings, which was the cause of our first dying, or departing from God; and so overcomes death for us, and sets us



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Joh. 14. 19. in a state of life, by bringing in his own self, and saith, *because I live you shall live also*: for by my life have you overcome death,  
 1 Cor. 15. 54. *and then will this saying be brought to pass, as it is written, Death is swallowed up in victory, corruption in incorruption, mortality in immortality, the natural man in the spiritual man*; and this will be the Saints change from death to life, from sin to holiness, from flesh into the Spirit, from nature into glory, from the earth into heaven, when Jesus Christ the immortal seed shall arise in them: for this is the Saints Resurrection, the rising of Christ in them, *For thy dead men shall live, together with my dead body shall they arise.*  
 Isa. 26.

While we remain fleshly, natural and carnal, so long the seed of God, which is Jesus Christ, lies buried in us as in a grave to us, but when the trumpet sounds, that is, when God calls from above, and saith arise, then Jesus Christ comes forth, and we are changed into a new nature, into a new life, because God saith unto us live; when God speaks the word then all things are done; for the speaking of the word is the doing of the thing, as when he made the world, he said the word, and it was done. The daughter of *Jairus* could not be raised till Christ *took her by the hand and said, Maid arise*: The widdows son who was dead could not live till God said, *Young man arise*; *Lazarus* who had been four days dead, could not come out of the grave till Christ said, *Lazarus come forth*: *Paul* who was a great sinner, could not come out of his sins till God met him in the way of his sinning, and said, *Saul, Saul, what dost thou do?* and then he presently answered, *Lord, Lord, what wouldst thou have me to do?* No more can we come out of our selves till God saith, behold me; and when he speaks in us, to us, then are we ready to answer, and say, *Lord, here we are, what wilt thou have us to do?* and then we cry out, and say, *Lord, we have sinned against thee, and have been a long time from thee, yet now will we return to thee again, and cast our selves upon thee*; and therefore *Lord take us, and do what thou wilt with us; if we perish, we will perish in thy hands, we are thine.* And thus God works to bring all things of himself again into himself, where they shall be saved; but all things which are of a man, or as I may say, which are of the Devill in man, he leaves to utter ruin and destruction.

When God once begins to utter his voice from above, or to manifest Jesus Christ to the soul, then doth all that which is of God in

in the soul, appear to an open discovery of it self for life and salvation; but that which is of a man, or of the Devill in man, for death and condemnation. *And for this purpose was the Son of God manifest, that he might destroy the works of the Devill:* I say, when Jesus Christ first begins to manifest himself to the soul, then doth the day of Judgment begin there with that soul; for then he separates the sheep from the goats, the precious from the vile, and then doth all that which is of God come forth to the Resurrection of life; and all that which is of man, or of the Devill in man, to the Resurrection of condemnation; and it is called a resurrection, because it is separated one from the other, to its each period and end of light, and of darkness, of life, and of death. And when this voice of God is heard of the manifestation of Christ in the soul, then doth the grave, man himself, give up the dead that are in it, & the Sea & the Earth, even the whole body of flesh, sin & corruption, give up the dead that are in it, even our life: *For the earth shall disclose her blood, and shall no longer cover her slain; there-fore awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead:* And at the sound of the Trumpet shall the whole world of things give up the dead that are in it, because God the Lord of Hosts, the great God of heaven and earth calls for it, and because Jesus Christ the great Judge of quick and dead appears, and because he who is the life and power of all things now comes forth; *I am come, saith he, that you may have life, and that you may have it more abundantly.* Give me leave to add one word or two more before I conclude this thing, to shew you how Jesus Christ may be said to be the life and power of all things; and this will appear further, that Jesus Christ is the Resurrection, as he saith, *I am the Resurrection and the life;* Jesus Christ may be said to be the life and power of all things in this sense, for to heighten all things to its highest degree of perfection in heaven and in hell, in light and in darkness, as to perfect them; *I am* (saith Christ) *the light of the world, and light makes manifest,* and indeed so it doth; for it sets off the darkness, that is, it makes it to appear in the highest degree of darkness, for the greater the light shines in the day, the greater doth the darkness appear in the night: So the greater the light of Christ appears in heaven among the Saints, the greater the darkness appears in hell among the wicked. And in this sense Jesus Christ may be said to shew himself in heaven and in hell, in light and in darkness,

1 Joh. 3. 8.

Isa. 26 ut.

Ioh. 10. 10.

Ioh. 11. 25.

Ioh. 8. 22.

Eph. 5. 13.



ness, to make all things manifest; for as by him heaven shines much brighter in some, so by him hell burns much hotter in others; and as by him the light of heaven appears more glorious, so by him the darkness of hell appears more gross: and thus Jesus Christ is said to make manifest, and to carry all things to their end and period, and to increase all things to their highest degree of perfection, to their full body and substance of life and death, of light and darkness, salvation and condemnation, and in all this Jesus Christ may be said to be the Resurrection and the life; but in a special manner, and in the best sense, he is the Resurrection and life of the Saints.

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## CHAP. VII.

*How we are not to satisfy our selves in any outward appearance of persons or things, but to look for the accomplishment of all things within us, and how.*

**B**eloved, I have nigh passed through those particulars of Election and Reprobation, Salvation and Damnation, and last of all the Resurrection, which is a raising again of all things both good and bad to a discovery of it self; and having shewed you the truth of this, how doth it then serve to discover the ignorance of all those who hold forth that Election and Reprobation, Salvation and Damnation, have any relation to any mans person as he is a man, any further then to manifest himself in love or wrath in them here?

Secondly, it serves to reprove those who hold forth the raising again of this earthly body, which as it falls, so it lies in its center the earth, and appears no more in that form of flesh; for flesh and blood enters not into heaven, but is only a shadow, and like a shadow goes away; but this is our weakness, not knowing nor discerning the truth from falshood, nor light from darkness, nor the substance from a shadow; but do judge of all things as we our selves are, even natural and carnal, which shews that we have never yet attained to the true knowledg of a spiritual man. Let us then cease to judge of any thing after an outward appearance of things, but after an inward and divine appearance, not to look for the rising of a fleshly body, but a spiritual body within; for the

truth

truth of all things is within, & there God requires it, *Behold thou desirest truth in the inward parts, and in the hidden parts thou wilt make me to know wisdom.* God reveals all his secrets within: & all the works that he doth in this new Creation, he doth within us; & therefore let all those that desire to be made partakers of this new Creation, look for it within them; for there will God work it: and let us lay no more upon the outward creature than is due belonging to it, nor take nothing from the creature that God hath given to the creature, but let all things have their due; let honor be given to whom honor is due, and glory to whom glory is due, and in this we shall give all unto God.

CHAP. VIII.

*Of love and wrath both in God and man, and against what it is directed, and how; wherein is shew'd the vast difference between the wrath of man, and the wrath of God, which is pure, glorious, excellent, light and love, &c.*

**L**et us take heed how we despise any creature that God hath made; for *God hath made all things for his own glory, even the wicked for the day of wrath;* that is, the good of all things he hath made for to be beloved of him; and the evil of all things for to be hated of him; God loves nothing but that which is good, as of the house of *Jacob*; and he hates nothing but that which is evil, as of the house of *Esau*; God cannot be said to hate the person of a man for the evil in the man: neither can he be said to love the person of a man the more for the good which is in him; but the good it self he loves, and the evil it self he hates: and he is glorified as much in the destroying of one, as in the saving of the other; and so he made all things for good, because he made them for his own glory.

And he made man to this end that he might glorifie himself, and that he might shew forth the praises of him that made him, as well in his body as in his spirit: in that which is called evil, as that which is called good; for all is Gods, and he is glorified in both: yet not that he should commit fornication, or sin against his own body, which is in him. *For know ye not that your body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore glorifie God in your body, and in your spirit, which are Gods,* or let God have the glory of all things, and you the shame.

Now he that hath the Holy Ghost dwelling in him, knows that he in all things glorifies God in his body, and in his spirit, which is Gods, and there is not in him the spirit of wrath, envy, and ma-

Pla. 5. 16.

Prov. 16. 4.

1 Cor. 6. 19, 20.



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lice, but the spirit of love, meekness and temperance, like God:  
 Jam. 3. 13. *Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom; but if you have bitter envying and strife in your hearts, glory not and lye not against the truth; for this wisdom descends not from above, but is earthly, sensual, and Devillish; that is, wicked, sensual, and Devillish: It is said, Be angry, and sin not; let not the Sun go down upon your wrath; but how should a man be angry without sin? Sure it must be an anger like unto the anger of God, wherein it may praise God; for he is sometimes said to be angry, yet without sin; also let not the Sun go down upon your wrath; this is not meant the material Sun, the Sun which we see in the outward firmament; but it is meant of Jesus Christ, the Sun of righteousness, which arises with healing in his wings; and let not this Sun go down upon your wrath; that is, be not angry while you are in your selves as in darkness, but in Christ as in light, or while the Sun of righteousness is set in you, and then when the Sun is risen in you will your anger proceed from light, and not from darkness, from God, and not from your selves, from love, and not from hatred; and then will it be sweet, and nothing bitter in it, when we love that which God loves, and hate that which God hates, then will it be sweet, pleasant, and delightful, when it issues forth from a principle of love, light and glory, and is love, light and glory, Christ shining in us; and then will our anger be from love, and not from hatred; against sin, and not against goodness, when we have the light of Christ to be our guide, to be a lanthorn unto our feet, and a light unto our paths for to guide us in all our words, works, and ways; then may we be angry, yet without sin, when we are thus guided, carried on, and directed by, in, and from the light of the Lord Jesus: and then will our anger be like unto the anger of God, when it proceeds not from our selves, as from darkness, but from a principle of divine light, which is God within us; but if it proceed from a principle of our own, then it is like the Devill; for the wrath of man is nothing else but the rage of the Devill in man; and when man is steer'd up to such a rage, then he breeds in himself all manner of distemper and confusion; for the principle of mans wrath is heat, as Solomon saith that heat stirs up strife, and James saith that where envying and strife is, there is confusion, and every evill work, and so is like the Devill.*  
 Eph. 4. 26.  
 Ps. 76. 10.  
 Heb. 1. 15.  
 Mal. 4. 2.  
 Psal. 119. 105.  
 Jam. 3. 16.

Now the anger of God proceeds from himself as from a principle of divine love and light, and then it is not a work of dark-

ness, neither is there darkneſs in it, but excellency, love and beauty; for you may read, *that in God is light, and no darkneſs at all,* 1 Joh. 1. 5. and in God is love, and no anger at all; then God who is love and light, cannot be ſaid to have anger and darkneſs, but love, light and bleſſedneſs; and his love being poured forth for the good of his people, proves for the deſtruction of their ſins, and while ſin is a deſtroying in us, we apprehend God to be angry with us; but in the midſt of his wrath there is love, and in the midſt of his love there is wrath; and his wrath is no leſs then his love; and the whole deſign and intent of his love is to ſet forth his wrath; and the deſign and intent of his wrath is to ſet forth his love, that he might be glorified in all things, that he might be glorified in the ſaving of one, and deſtroying of the other; for what ſaves man but the deſtroying of ſin? and what deſtroys ſin but the ſaving of man? and this is love that doth both: for to all things that are ſutable to it, it appears as love, becauſe in all things that are good there is a union; but to all things that are contrary to it, it appears deſtructive, becauſe there can be no union; for what *communion is there between light and darkneſs, or between Chriſt and Belial, or between a Believer and an Infidel,* 1 Cor. 6. the old man and the new? and *what agreement hath the Temple of God with Idolls?* for ſaith the Apoſtle, *ye are the Temple of the living God, as God hath ſaid, I will dwell in them, and walk in them; I will be their God, and they ſhall be my people;* Rev. 21. 3. and *Behold the Tabernacle of God is with men, and Behold the Kingdom of God is within you.* Luk. 17. 21. All which Scriptures ſhew that the heaven in which God dwells, is in the Saints; then God who is love, cannot be ſaid to be angry with them, nor with any thing that is good in them, becauſe they are the chambers of his preſence, in which he is delighted, and in which he hath placed his love for the good of his people, the deſtruction of their ſins, and the preſervation of his creature which he before had prepared unto glory; thus his love is his wrath, and his wrath is his love.

And now let us examine our ſelves when we be angry, whether it aims only at ſin, and at all things contrary to that which is good: do we love that which God loves, and do we hate that which God hates? ſure if we did, we ſhould be loving to all men, all creatures, becauſe they all image ſomething of God; *love your enemies, ſaith Chriſt, do good to them which hate you:* This is the command of our Saviour, and example both, that we ſhould hate nothing but that which is evil, and love nothing but that which is



Lev. 19. 17. good, whether it be in our selves or in others; and some relation hath that Scripture to these words, *Love thy neighbour as thy self. Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thy self; I am the Lord.*

1 Ioh. 4. 16. God is love, and God is light; then he that dwells in God dwells in love and light both; then to abide in these is to abide in a principle of divine light, which is God shining in us, carrying us forth to every good and perfect work, teaching us to love that which God loves, and to hate that which God hates, that so we may be made like unto him, still to act from a principle of love, light and sweetness, which is God within us, and then will our anger be like unto the anger of God, and so praise God, when it proceeds from a principle of divine light, as from God, and not from a principle of darkness, as from our selves; but it is most evident and certain, that this anger is from our selves, and not from God: from a spirit of envy, and not from a spirit of love and meekness, wherein it praises not God, when it is thus powred forth in such bitterness against the light and true knowledge of God in his people, yea against God himself; for what is the end of this light and true knowledge of God breaking forth from his people, but a true manifestation of God dwelling in them? as he saith, *I will dwell in them, and walk in them; I will be their God, and they shall be my people.* Thus I have ended with the words I began, and have shewed you from that small light communicated to me of the Father, and therefore a true light, because it came from him, and because I depended wholly upon him, desiring to be taught by none but him, who hath said that all shall be taught by him, and those that wait to be taught by him, and are taught by him, shall not erre; for he that comes to me, I will not cast off, saith God, but will teach him the truth; and therefore I may be bold to affirm the truth of this, which I have now writ, as an outward declaration of the contrarieties that are between the anger of God and the anger of man, and their proceedings, how one proceeds from love, and the other from hatred, one from light, and the other from darkness, one from sweetness and the other from bitterness, one from unity, and the other from a confused part of both, neither discerning the truth of one nor the other, as they are and ought to be in their true and proper place. Thus we see the principle and beginning of wrath both from God and man. Secondly,

condly, the end and whole design of this wrath both in *God* and man, at what it aims, and at what it is directed; one goes forth against that which is evil, and the other against that which is good; one to destroy the evil, and the other to destroy the good; one to make union, & the other division: Thus you see the whole scope of wrath both in *God* & man, and my judgment concerning the same.

### CHAP. IX.

*How man falls from the Image of God to the Image of the Devill, and when.*

**G**OD made all things as an Image of himself, and he saw that when they were made they were very good: for they did visibly image forth himself invisible; and so the creature visible and in its outward appearance is but a shadow or image of himself invisible, as *David* saith, that man walks as a vain shadow; and indeed the best and most excellent parts of the creature in an outward appearance, are but a shadow, and like a shadow go away; but the original truth and purity, which is the substance of this creature (the shadow) is invisible, and so an image in him *who is the image of the invisible God, by whom all things that are in heaven and in earth, visible and invisible, were made.* Col. 1. 15, 16.

And now the very creature which was made of *God*, nay the whole Creation of *God*, visible and invisible, as made of him, and framed by *Jesus Christ* the true pattern, and as it abides in this pattern, this image the Lord *Jesus*, who is the image of the invisible *God*, so it remains his Image and is happy; but there is another image or body which the creature hath brought upon it self; an image not like the image of *God*, but the image of the Devill, an image which abides not in the truth, and in the light, as in the Lord *Jesus*, but an image which abides and remains in a lye, in ignorance and darkness, in falsehood and Error, as in the Devill, which image man put himself into, by feeding upon the fruits of darkness, his will running forth to uncleanness, and after covetousness, where he is now become unhappy; thus man and woman led themselves into folly, and so brought upon themselves an image of darkness and confusion as living under wrath, and so became sensible of torment and trouble, which is still following the heels one of another, while they remain in that image, and till they see themselves again set free by the death and resurrection of the Lord *Jesus* in them, that then *being justified by his blood, we shall be saved from wrath through him; for if when we were enemies we were*



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Recon-  
ciled to God by the death of his Son, much more being re-  
conciled, we shall be saved by his life; and not only so, but we al-  
so joy in God through our Lord Jesus Christ, by whom we have  
now received the attonement, and for a witness, and he that is  
made free by Christ is free indeed, and so is made like Christ.

When Adam was first made, he was made after the image and  
likeness of God; but he soon fell from that image into the image  
of the Devill, which he framed unto himself; we read, *that God*  
*made man upright, but they have sought out many inventions;*  
this was the cause of Adams fall; a perverse will in departing from  
that which was good, and cleaving to that which was evil; man in  
his fall came to know both good and evil, where his desires & ima-  
ginations are wicked in abomination; and now that which God is  
angry with, is, the vain and self-imaginings of man, the man of  
sin, the evil in man, which man through the lust of his own will  
hath set up in himself; therefore saith James, *when man is temp-*  
*ted, he is drawn away by his own lust and enticed.* It was lust that  
made Adam and Eve to eat of the forbidden fruit, by consenting  
to the subtilty of the Serpent, who works according to the lust and  
desire of man; and this forbidden fruit do we continually feed  
upon, and are thus tempted when we consent to any lust, *when*  
*we yield our selves as instruments of unrighteousness unto sin,*  
*and not as instruments of righteousness unto God,* but desire ra-  
ther to satisfy our own perverse wills, in framing an image to our  
selves contrary to the image of God. And thus wicked man is  
never satisfied till he see something in himself more then God  
made, which is to be like the Devill.

But now let us look into the end of poor man thus exalting  
himself, who would fain be as something, and then becomes no-  
thing; for while you seek to be something, take heed you be not  
found to be a cast-away, as the Apostle saith, *all men seek their*  
*own things, but none the things of others;* that is, *none the things*  
*of Christ;* and therefore he exhorts them *not to look every man on*  
*his own things, but every man on the things of others;* that is,  
look not after the image of our selves, as after a perverse and stub-  
born will, or after the image of this world, which is all but vain-  
glory, but let us look after the Image of God, which is Jesus  
Christ, not in way of exaltation, but in humbleness of mind and  
meekness of spirit, not looking after the honor of our selves, but  
the honor and glory of God, *esteeming better of others then of our*  
*selves,* looking still upon our selves in self-denial, emptying our  
selves

selves of all things below God, that so we may be exalted into the fulness of all things with God; for this was the mind of Christ to *humble himself to the death of the Cross*, that he might be exalted to the life and fulness of God; and saith the Apostle, *let the same mind be in you which was also in Christ Jesus*: yet this is the mind and lust of man, to imagine something to himself contrary to Christ, framing in himself a Kingdom in opposition to his Kingdom, where he would reign as a King, to make and set up Laws, and as Gods, to know good and evil, yet still in an unrighteous way as it is in himself, and not in a true way as it is in Jesus; and in this state he is not like God, but the Devil, and so dead in sins and trespasses. Phil. 2. 5.

## CHAP. X.

*Of man abiding under the wrath of God, and how long; how he is delivered from it, and when.*

IT is written, *he that believeth not on the Son, shall not see life, but the wrath of God abideth on him*; and then he is not living but dead, because he believeth not in the Son of God; *but he that believes in me* (saith Christ) *though he were dead, yet shall he live.*

It is true, he that believeth not in the Son, sees not nor enjoys the life of the Son in him, but remains in a state of ignorance, death and darkness; in the continuance of which darkness, he still remains in a sense and feeling of an angry God, under the sense of which anger he will abide till the appearing of the light of the Lord Jesus in him, who is the chaser away of all darkness, and the destroyer of all sin and death.

But now he that truly believes in the Son, and sees himself one in and with the Son, in the life and light of the Son, is then through the continuance of this life and light of the Son the Lord Jesus shining in him, brought to a sense and feeling of the love of God to him, under the sense of which love he still remains while this light of the present being of the Lord Jesus shines in him, and then he beholds God as a God of love, and not as a God of anger; so *he that believes on the Son hath everlasting life, but he that believes not on the Son shall not see life, but the wrath of God abideth on him*; therefore believe in the Son, and kiss the Son, least he be angry, and ye perish from the way, when his wrath is kindled but a little; therefore blessed are all they that still put their trust in him;



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Psa. 2. 3.

*him, and so to believe in the Son, and to abide in the Son, whom the Father loves, and to whom the Father hath given all things, is life; but not to believe on this Son and abide in him is death, and the wrath of God abideth on him.*

2 Cor. 5. 17.

Again, he that sees not himself one in and with the Lord Jesus the Son of the living God, the second *Adam*, as he is in his raised estate of life and blessedness, he still remains in the corrupt and sinfull estate of the first *Adam* after his fall, and so remains in the state of being under the wrath of God, while he hath in him the old man; but now he that is born again, that is, he that is in Christ the second *Adam*, *he is a new creature; to him old things are past away, and all things are become new*; and now he no longer remains in that state of being under the wrath of God, but in the love of God, because he hath crucified the old man.

None but  
Christ cruci-  
fies the old  
man.

Eph. 4. 24.

*Quest.* But is it in man himself to crucifie this old man?

*Answ.* No, it is the whole work of Jesus Christ when he comes to the soul, for to kill and mortifie the old man, and to plant in him the new man, *which is created after righteousness and true holiness.*

Ioh. 17. 3.

It is I say, the work of Jesus Christ to bring poor sinful souls from that state of being under the wrath of God, to that state of happiness which we have and do enjoy by being in the love of God, as Jesus Christ saith, *I came to declare and make out the love of God to poor sinful creatures.*

Those that have degenerated from that original state and being in which they were first planted by the Father, shall be again regenerated by Christ the second *Adam*, into that holy and blessed state of union with the Father and the Son, from that sinfull and corrupt self-being, which man through ignorance hath brought himself into.

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CHAP. XI.

*What the lake of fire and brimstone is, and the subjects saved from it, cast into it, destroyed by it, how and when.*

**I**T is written, *Our God is a consuming fire*, into which fire the Devill and false Prophet, Death, Hell, and the Man of Sin, or whole body of wickedness is to be cast, there to be consumed and burnt

burnt up, that it no more torment the creature, and against this is the wrath of God, or fire of God directed for the consummation and destruction of that, which is according as it is written, *The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, and not as it is in Jesus*: The Apostle Paul doth not here say the wrath of God is revealed from heaven against the persons of men, but against the unrighteousness of men, that body of sin and corruption which is in men: neither doth he say that it is the creature as God made that holds the truth in unrighteousness, but it is the unrighteousness it self, the man of sin, the son of perdition, which is a body of corruption and fuel fit for the fire, and which as the work of the creature hath spread it self over the work of God: and now against this will God come as a consuming fire to destroy it, even a mans own works: And his works being destroyed himself is then saved, yet so as by fire, and *every mans work shall be made manifest, for the day shall declare it*; thus man himself is to be saved, though by fire: and that which is to be burnt up is his works, which he hath set in battel of array against God: and this is that which the wrath of God aims at, as saith himself, *Fury is not in me, (saith God) who would set briars and thorns against me in battel? I will go through them and will burn them up*; that is, if we set our wisdom and works before him in battel; for they are the weapons by which we fight against God, even all fleshly, carnal, natural, humane things, as the art, wisdom and policy of men, which things in their kind and in their place are good, but as they are carried forth and handled by men in opposition to God, so they are evill, because by them they seek to overthrow the things of God; and now this will I burn and consume with the fury of my wrath; that is, the knowledge we have of it, as below God, is the evill of it, which is grown up in it, even to a tree of unrighteousness, that hath spread it self over the whole Creation, of which all Nations have eat the fruit; this is that forbidden fruit which Adam and we all have and do still feed upon, to satisfy our own lusts and desires, even to have a knowledge of things out of God.

Rom. 1. 18.

I Cor. 3.

Isa. 27. 4.

Now this tree as all our knowledge and wisdom, shall be cast into the fire, that it shall bring forth no more fruit, as forms of Religion, &c. to deceive the Nations.

But the whole body of sin and corruption which hath a long time been springing up in the hearts and bosoms of men, bringing



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Rom. 6. 21.

forth fruit unto death, shall at the coming of Christ to the soul be cast into the lake of fire, where it shall be tormented for ever; that is, it shall be cast into the wrath of God there to end; for against this will God come as a consuming fire in wrath, to destroy even this body of sin and corruption, with all mans wisdom, whole end is to be burnt.

Rev. 20. 10.  
14.

Chap. 19. 20.

Isa. 30. 33.

And now the wrath of God is this lake of fire; in which the Devill, death, and hell, and all sin shall be cast, with the Beast and false Prophet, *and the breath of the Lord like a stream of brimstone shall kindle and feed this fire.*

Rev. 14. 10.  
14.

Rev. 21. 8.

The wrath of God is this lake of fire, the Spirit and power of God is the brimstone that kindles and feeds this fire; the wrath of God is compared to a wine-press, full of fire and torment, in which the vines of the earth, as earthly men and things were cast, and in which the fearful, and unbelieving, and abominable, and Murderers, and Sorcerers, and Idolaters, and all Lyars shall have their part, even to lie for ever under the wrath of God, or so long as they remain fearful, unbelieving, &c. which is a self-being state that captivates the creature and keeps it in bondage, and which is still in rebellion against God: But now this power of darkness, this rebellion in man shall be burnt up by the coming of him who will be as fire among stubble; and now against this will God come in wrath, as a consuming fire, to burn up and to destroy; and not against the person of any man, but against that vile, corrupt, and sinful being in man; so the house of *Jacob* shall be as fire, and the house of *Esau* as stubble.

2 Cor. 4. 18.

But before I leave this, give me leave to explain my self a little further upon the subjects that are to have their end, or be burnt up *in the lake of fire burning with brimstone*: And concerning this my experience tells me, that though these words seem to be laid down with relation to mens persons in such a condition, according to our capacity; yet the true and inward meaning of these words, according as I apprehend it, hath no relation to mens particular persons, whose spirits are in such a condition; for they are but outward forms and shadows, which shews an inward truth of the same; for the truth of all outward appearances is invisible to mortal eyes; and therefore saith the Apostle, *we look not at things that are seen which are temporal, but at things which are not seen, for they are eternal*; but in case it had relation to the persons of men, then what would almost become of all men? for what

what man is there that hath not either one or the other of these sins in him? But *great is the mysterie of godliness, God manifest in the flesh*, the truth manifest in a form; so in like manner, here is a *1 Tim. 3. 16.* mysterie wrapt up in these words, that this judgement which is threatned is not against the person of any man, no not against the person of the most wicked man upon the earth. But I shall rather apply it to these particular sins and offences, which sometimes break forth through the persons of men, which being put together make up a perfection of wickedness, as the fearfulness, and unbelievingness, and abominableness of men, which as a body of uncleanness dwells in men, and is to be cast out of them into the lake of fire burning with brimstone, where the Beast and the false Prophet are to be tormented, or have an end for ever and ever, world without end.

## CHAP. XII.

*How in man is hell and heaven, Gods right hand and left, where is also a separation of sheep and goats, and how.*

**A**ND now I dare not conclude, but in the persons of wicked men there may be the chambers of hell, the Synagogue of Satan, where all this wicked abomination, death, and hell shall be tormented and ended; for as in the Saints there are the chambers of heaven, the Temple of God, where all good things, holy things, upright things, divine apprehensions of God shall be kept and preserved in a discovery of light and glory in God to all eternity; so in wicked men there are the chambers of hell, the habitations of Devils, where all evil things, vain thoughts, humane inventions, shall be gathered into a body of confusion and darkness, as in hell, to be tormented, separated and ended. Heaven in the Saints, hell in wicked men.

And now is a separation made between all things that are good and all things that are evil in man; the good overcoming the evil; the evil is cast out, as it was between the Prince of light, and the Prince of darkness; *Michael and the Dragon; Michael overcoming the Dragon, the Dragon was cast out, and his place was found no more in heaven, or place of God.* So here is the like separation; for here are all things that are good, as love, joy, peace, delight, holiness, purity, spirituality and God, all comprehended Rev. 12:



Job. 14. 30.

and gathered into one body of unity, and concord, one rock and one fountain, and run altogether in one stream of blessedness, as at the right hand, which is Christs body; on the other side, here is hatred, sorrow and trouble, sin and wickedness, confusion and error, death and darkness, and all Devils appear to gather as one body of confusion and torment in hell, as at the left hand, which is the Devils body.

What the two  
hands of God  
are.

Mt. 25. 33,  
34, 41.

Rom. 3. 4.

And now there is the right hand and the left: these are contrary the one to the other, as to man, though all one as to God; the Scripture holds it forth: At the right hand of God there is heaven, at the left hand hell; *at the right hand the sheep, come ye blessed: at the left hand the goats, go ye cursed*; at the right hand pleasure, at the left hand sorrow and pain; at the right hand there is love, at the left hand wrath; at the right hand he hath placed his love for those that obey him: and at the left hand his wrath for those that disobey him; *in all this God is just, and every man a liar*: Thus God hath set one thing over against another to make his work perfect, that they may one set off the other, even his love against his wrath, his right hand against his left, and all in man; and the more he appears in love to those on his right hand, as to believers, the greater will his wrath seem to be to those on his left hand, as to unbelievers: where the one is blessed, and the other cursed.

## CHAP. XIII.

*God said to be in hell as well as in heaven, and how, and to come out of his place to judge the earth, destroy the wicked, and how.*

Psa. 139. 7.  
God is in hell  
as well as in  
heaven.

**T**HE Prophet David saith of God, *Whither shall I go from thy Spirit? or whether shall I fly from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there.* This Scripture teaches us to know that God is in all places, even in every man, in one man as well as in another man; but with this difference, in the one he is as love, in the other he is as wrath, and so he is in both, manifesting his love and his wrath as to them: yet as he is in himself, and appearing to himself he is nothing but love.

God is in some men as in hell, that is, in wrath to torment them:  
but

but he is in his Saints as in heaven, with love to delight them; for in his Saints he appears with Jesus Christ the Son of his love, because Jesus Christ and they are one; and they cannot see him in any other object but in Jesus Christ: for by him he makes himself known unto them, for their comfort and salvation; but in others he appears without Jesus Christ, and because they see him not in Jesus Christ, they see him out of his place, and therefore in wrath; for God never appears in wrath, but when he appears out of his place, below himself in the earth: and that is the reason that *Isa. 26. 21.* many a man sometimes sees God coming forth in wrath against him, because he sees him not in himself, that is, in Jesus Christ, but sees him below himself in the earth out of his place in hell; *Hear all ye people, hearken O earth, and all that therein is, and let the Mich. 1. 2, 3.* Lord God be witness against you, the Lord from his holy Temple. For behold the Lord cometh forth out of his place, and will come down and tread upon the high places of the earth, even your pure forms of Religion, which shall be as dust under his feet; *The Isa. 52. 7.* Lord from his holy Temple, that is, from his Christ; for he appears not in love but where Jesus Christ is; and this is a great woe to men, when he appears not to them in Jesus Christ; and this makes the Saints to be the Temple of God, and heaven of God, because Jesus Christ is in them, and they in him, and God in both; and now from them as from his Temple, he comes to tread down the wicked, and to torment the earth with the Inhabitants thereof, and all things therein; and he is light, but darkness cannot indure light, nor thorns and briers the fire; and this light of Christ in his Saints, and the light of God in both them, will be to the wicked as fire among thorns, and as light chasing away the darkness: Thus in a moment shall the wicked be devoured, even Gog and Magog when they come to incamp the Saints, and the beloved City; we read that when they were gathered together against them, *fire Rev. 20. 8, 9.* came down from God out of heaven and devoured them; such a light and such a glory springs forth from God, and from his Christ where ever he appears, that it shall be among the wicked as fire among thorns to burn and consume: *For behold the day cometh Mal. 4. 1.* that shall burn as an oven, and all the proud, yea and all that do wickedly shall be as stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch, not any thing of the Devills body shall remain; but unto you that fear my name, that is to all the body of *Mal. 4.* Christ,



Christ, shall the Sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves at the stall into the Lord, and ye shall tread down the wicked, for they shall be as ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts. This shall be the blessing of the faithful in that day, that they shall have such an oneness with God and with Christ, that with him they shall overcome the wicked one; here is a union indeed; God, Christ, and his Saints in one person, head and members; *This is the day of the Lord, and it is marvellous in our eyes; this is the day which he hath made, and which he hath appointed, and which in his time shall come to pass; and therefore wait and look up, for the time is at hand, it is come in which God with ten thousand of his Saints will judge the earth and the people with equity, and cause them to learn righteousness; and now let the Saints be joyful in glory, let them sing aloud upon their beds, let the high praises of God be in their mouth, and a two-edged sword (even Christ) in their hands, to execute vengeance upon the heathen, and punishment upon the people, to bind their Kings with chains, and their nobles with links of iron, to execute upon them the judgement written; this honour have all his Saints; and know you not that the Saints shall judge the world?*

Isa. 26. 9.  
Jude 1. 14,  
15.  
Psa. 149.

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### CHAP. XIII.

*Christ fitting and preparing man as a Temple out of which he whips the buyers and sellers, wherein nothing shall dwell but himself.*

**W**Hen Christ comes to his people he will sit in them as a Judge, judging and condemning their sins to death, that it shall no more defile the work of his hands, even the pure creature which is in them, nor dwell in the habitations of holiness, nor enter into the vineyard of spices; but he himself will be as a fence round about it to preserve and keep it, that the evil one touch it not; and he will not leave it, nor forsake it, till he hath perfected his work concerning it, till he hath cast out all that rubbish that is in it, and made it a quiet habitation; and David professeth the confidence that he hath in God, for this very thing, saying, *The Lord will per-*  
fect

Mal. 3.;

Isa. 33. 20

fect that which concerneth me; thy mercy, O Lord, indures for ever; forsake not the work of thy hands; and thou shalt stretch forth thy hands against the wrath of my enemies, and thy right hand shall save me; and what were the enemies of David which did so much oppress him, and did seek to take away his life, but the *Philistins*, which he at last overcame with the arm of the Lord? and these are our enemies in us, which still war against us; for we carry them about in our bosoms, where they still seek to deprive us of our happiness in God, and are those buyers and sellers, those money-changers that bought and sold doves (or jewels of men) in the Temple of God, which Christ at his coming whips out with a whip of small cords, or the spirit of his mouth, even every thing that hath set up it self in man, and is not himself: And now as David said, let us say, *Thy mercy, O Lord, indures for ever, forsake not the works of thy hands*, but destroy these our enemies, which would destroy us if thou prevent them not; wherefore cast them out, and perfect that which concerneth us, even for which thou didst at first make us; that is, to be an habitation of holiness for thy gracious presence to dwell in, as it is said, *Sion hast thou chosen for thy habitation, in which thou takest such sweet delight, that thou wilt not suffer any thing to enter into it that defileth, neither whatsoever worketh abomination, or maketh a lye*, but it shall remain without where are *Dogs* and *Sorcerers*, and the like; nothing that is unclean shall enter into this City, or to any thing belonging to it, for to defile it; no liar, cheater, couzener, buyer, or seller shall come there, which all these abominations are, who have their great rise and being in that great liar the Devill, *who was a liar from the beginning, and is the father of lyes, and of all wickedness*, which must have no entrance into this City and Tabernacle of God, but must with death and hell be cast out into the lake of fire burning with brimstone, which is the second death.

Rev. 21. 27.  
Chap. 22. 15.

And this is the goodness of our God unto us, that he will thus seek to take away our sins and abominations from us, that they shall no more defile the work of his hands; this is and must be out of the love that he bears to his poor creatures, that he will take away their sins to make them a sanctified people for his name, an habitation of holiness for his glorious presence; and all this in love to his creatures, and hatred to their sins; thus will I clean take it away from you, that it shall no more defile the work of my hands; for I will thoroughly wash you, and cleanse you from all iniquities,  
and



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Ezek. 36. 25. *and you shall be clean from all filthiness, and then shall we be to the praise of his glory when we are thus washed, and when we are thus sanctified, when the whole body of flesh and sin is crucified:*  
 1 Pet. 4. 1. *and he that hath suffered in the flesh he hath ceased from sin, and now lives no longer to himself but to God, and all through Jesus Christ our Lord.*

### CHAP. XV.

*Of man in his first state, how he fell, and why; wherein is manifest the great and unchangeable love of God to men, and his care over them, and why.*

**T**He love of God to his poor creatures cannot be seen more in any one thing, then in this his taking away their sins, because by this they are reduced into a blessed and happy state, where they may behold the face of God to all eternity, without which they could not; *but God so loved them, that he gave his only begotten Son to die for them, and herein is the love of God manifest in taking away our sins, that so we might come to behold the face of God in glory, which glory is everlasting.*  
 1 John 3. 16.  
 1 John 3. 5.

When God first made us, we were without sin, beautiful and comely, pure and holy, according to that state in which we were made, which was a state far below the state in which God himself lives, because but an image of it: for we were made but after the Image of God, but we did not long continue in that Image or state of moral holiness: but that the purpose of God might be fulfilled, who works according to the counsel of his own will, we were soon overcome, and so fell from that state of holiness, to a state of sin and corruption, where we were defiled and became filthy and polluted creatures; and now because we should not be destroyed, nor for ever cast out of his presence, *he hath therefore been pleased to find out a way that all the sons and daughters of Adam might again be brought to see the face of God and live; and this way is by his Son Jesus Christ, out of whose bowels God the Father was pleased in a figure to draw blood and water to wash away this our filthiness, as it is said, that without blood-shedding is no remission of sins: and nothing but the blood of Jesus Christ could wash it away, as the Apostle saith, God so loved them, that he gave his only*  
 2 Sam. 14. 14.  
 Heb. 9. 22.  
 1 John 3. 16.

only begotten Son to die for them; all which is to be done in the Spirit, and so known by us before we can say it is done; and should God now leave the creature, because he is thus fallen? and be angry with him because he is thus filthy? No, but as soon as the creature was fallen, God was ready to help him up, and as soon as he was thus filthy, God was ready to make him clean. So no sooner do we sin against him, but he is ready to pardon, as he saith, *before you call I will answer; though you sin against me, yet I will pardon; though you make me serve with your sins, and weary me with your iniquities, yet I, even I am he that blot out all your transgressions.* And this is the love of God to poor creatures, that though they depart from him, yet he will not depart from them; and though we have forgotten him, yet he will not forget us; *Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet I will not forget, saith God. For behold I have graven thee upon the palmes of my hands, thy walls are continually before me; but you know it not.* Isa. 43. Isa. 49. 15, 16.

God doth so love his creatures, even the works of his own hands, that they are no sooner fallen into defilements, but he presently takes them up into the arms of his mercy, and out of the love he bears to them, and the care he hath over them, to increase their beauty in him, he makes them clean and washes away all their defilements, and cannot be said to be angry with his creatures, but with their defilements; because he preserves the one, and destroys the other; therefore he must love the one, and hate the other; as he saith, *Jacob have I loved, and Esau have I hated*, though they tumbled both in one belly: so though truth and falshood, the creature and the evil may be together, yet he can love the one, and hate the other; he can destroy the one, and not wrong the other; he can love *Jacob*, and not *Esau*; he can save *Jacob*, and destroy *Esau*, though they both remain in us, which they do so long as there remains a good and a bad flesh and spirit.

If a man after he hath made a piece of gold, doth by permittance or sufferance let this gold fall into the dirt, where it is defiled, and then out of love to his gold takes it up again, and makes it clean, he is not angry with his gold, but with the defilement, and seeks to take off that, but will not wrong his gold.

Even so it is with us: for when we were first made, we were



as forms of gold, or as royal Diadems in the hand of our God; for we were his own workmanship, created by him, and for him; but we being thus fallen into sin by our first *Adam*, have defiled our selves, and so are become full of sores and putrefaction; but now God who made us, and is the right owner of us, comes and finds us thus fallen into corruption, he take us up again into the bosom of his love, makes us clean, and washes us from all our filthiness, and is not angry with that which he made, but with that which hath defiled it, and seeks to take off that, but with no wrong to his creatures, *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy: he will turn again, he will have compassion upon us, he will subdue our iniquities, and he will cast all our sins into the depth of the Sea: he will take away the evil of our doings, that it shall no more defile the work of his hands: and he will do it with such care, that he will not hurt, nor destroy any of his people, but he will keep them as the apple of his eye, as David saith, Keep me as the apple of thine eye, hide me under the shadow of thy wings.* And indeed we are so neer and dear unto our God, that he redeems us from the pit into which we were fallen, and brings us again into the rock out of which we were digged.

And why now should not he be thus careful over his own people, even the sheep of his pasture, the works of his own hands, which he hath made, and which he hath redeemed? that though they have fallen into sin, and are become polluted creatures, where they are miserable, and wretched, poor, and naked, and have nothing of their own to help them: yet behold saith God, *I will help you, I will heal all your diseases, I will take away all your infirmities, and I will bring you again into my self, into your own Land, into your own City, into your own Chamber, where there is no complaining in the streets; where none shall say; he is sick; The inhabitant there shall not say, I am sick: the people that dwell therein shall be forgiven their iniquities: and into this place or condition, saith God, will I bring you, where you shall no more complain of any want, or of any defilement that shall be upon you; for I will so thoroughly wash you, that you shall be without spot or wrinkle; and you shall not onely be so; but you shall know your selves to be so, for I will look up-*

Micah. 7. 18.

Psa 17. 8.

Isa. 51. 1.

Isa. 33. 24.

on you in my own righteousness, saith God, with which I will cloath you, and you shall look upon me in the same, and I will not look upon you in any thing of your own, as of your selves, neither shall you upon me; because whatsoever is of your selves is corrupted, even the best of your performances are but as filthy rags, and can produce you no happiness; but because his delight is to do us good, he saith, He would never leave us or forsake us; but *In all our afflictions he was afflicted, and the Angel of his presence saved us in his love, and in his pity he redeemed us, and he bare us, and carried us all the days of old.* This is the love of God to every man, to take away their sins.

## CHAP. XVI.

*How the Work of God is perfect, his attributes sweet and pleasant, and when.*

**T**He Lord Jesus when he comes into us, sits as a refiner of gold and silver, and in love to us he takes away the dross, but he saves the gold; he takes away our corruptions, but the goodness he preserves and keeps; *A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgement unto truth.* The Lord Jesus, into whose hands all judgement is committed, sits in us as a Judge, judging and condemning our sins to death, yet will not quench the least flash of light and goodness in us, but will gather it up into a sweet and glorious discovery of it self, into the bosome of our mother Sarah, who is the form of glory which lives and abides in the bosom of God.

And now how sweet and how excellent is our God in all his works towards us! how true and righteous are all his ways in all his judgements! *more to be desired are they then gold, yea then much fine gold; sweeter also then hony, and the hony comb; all the ways of God are righteousness and peace; his work is perfect,* saith Moses; *He hath set one thing over against another,* saith Solomon; his love against his wrath, his wrath against his love, holiness against sin, and sin against holiness, light against darkness, and darkness against light, that they might one set off the other: thus the work of God is perfect, and his judgements past finding out.

And O that we could thus eye God in all his works, and in



Psa. 19. 14.

all his ways ! then should we see a sweetness in his wrath, as well as in his love, an excellency and beauty in them both ; for his wrath proceeds from his love, and therefore it is sweet, pleasant, and delightfull, and then there is nothing bitter in it, but altogether lovely, because it is still poured forth in love towards his poor creatures, for the destruction of their sins, and the preservation of themselves ; And this is the sweetness of his wrath. And this is the goodness of our God, that he is thus excellent, and that he is thus sweet in all his attributes towards his people, as *David* saith, *Justice and judgement are the habitations of thy Throne, mercy and truth shall go before thy face ;* and O that our eyes were thus fixt upon God, as to behold him in such glory ; then should we find comfort in our greatest miseries, peace in our greatest troubles, joy in the greatest sorrow, plenty in the greatest necessity, and God in them all.

## CHAP. XVII.

*It is through our own infirmity, that we do not see the love of God in wrath, whereby he destroyeth sin for us, and in us.*

Psa. 77. 10.

**A**Nd now the reason why we do not eye the love of God in all his attributes towards us, is, because we are covered with a cloud of infirmities, which do beset us on every side, as they did *David*, which made him to say, *Hath God forgotten to be gracious ? hath he in anger shut up his tender mercies ? and how long Lord wilt thou be angry, for ever ? shall thy jealousy burn like fire ?* but see what he saith in answer to these his own words ; *I said, this is my infirmity ;* as if he should say, I need not to have spoke these words, If I did but consider what God is, how that the Lord is a gracious and loving God, and that his way is in the Sanctuary, that is, his way is in Christ, where he doth still make out himself in love towards his poor creatures : and why then should I speak thus of God, as to count him an angry God ? But *I said, it is my infirmity, and it is my weakness ;* but now, O Lord, (saith *David*) *will I look up unto thee for strength, and thou shalt direct me in all thy wayes, and then will I run the way of thy Commandments, when thou shalt enlarge my heart ; then will I meditate upon all thy works, and talk of all thy doings ; for thou art a God that doest*

doest wonders, and thou hast declared thy strength among thy people; thou art my God, and I will thank thee; thou art my God, and I will praise thee.

And therefore although David doth many times discourse upon the wrath of God, and apprehend him to be an angry God, yet he doth not do so always; for it is but when he hath lost the sight of God, and doth not see God as before, or as sometimes he doth when he saith, *Thou hast forgiven the iniquity of thy people, thou hast covered all their sins, thou hast taken away all thy wrath, thou hast turned thy self from the fierceness of thine anger.* Here he seems to see God in love, and not in anger, in heaven, and not in earth, in his place above, and not out of his place below, in himself, and not out of himself: And therefore when David in all his *Psalms* doth complain of the anger of God, it is because he sees not God where he ought to see him, and as he ought to see him, that is, to be a loving, a merciful and a gracious God; for while he sees God as an angry God, he cannot say he is my God; but when he sees God as a God of love, then behold he is my God: and therefore it is my infirmity, it is my weakness, that I do not always see God to be my God, to be a loving and a gracious God; *A God that keeps mercy for thousands, that forgives iniquity, transgression and sin;* but will not clear the guilty, even the Devil, or the guilty; even men are not cleared in and to themselves, while the guilt remains in them, and not taken from them through the knowledge of his love to them, whose love is to all as to some, the same yesterday, to day and for ever, though they see it not. Psal. 15. 2. 3.

And now consider you that know God, yet cry out against God as an angry God, and say that he is angry with you for sin; Why, what do you but make God changeable in all his promises, and mutable in his being? nay, bring God out of heaven to the earth, out of light into darkness, when you bring him out of love into wrath; when God hath said, that in me is love and no anger at all, *in me is light, and no darkness at all, and heaven is my throne, and earth is my footstool;* and where I am once, I am for ever, and where I love once, I love for ever, because I am unchangeable; *For in me is no variableness, neither shadow of turning; and have I* Exod. 34. Jam. 1. 17. *said it, and will I not do it?* (saith God.) Is not my Word a Law? O what are we then to think otherways of him! sure that which made David thus to speak of God, is not from himself as



born of God but from another self, which he may say is not himself, as *Paul* did, *Rom. 7.* but a body of corruption full of darkness and ignorance dwelling in his flesh, which still makes him to say that which he would not say, and to do that he would not do, *but I said it is my infirmity, and it is my my weakness;* as if he should say, it is through the infirmity of my flesh, and the forgetfulness that I have of my Maker, and the weakness that is in my understanding, that I do not alwas see God to be my God, and the Lord to be my Lord.

Therefore if a soul at anytime, through the withdrawings of the presence of Gods grace from him, should be brought to say thus of God, as to distrust Gods love and mercy, and to say, *but God forgotten to be gracious, and is he angry with me?* let him then say with holy *David*, that is but the infirmity of my flesh, and the many failings which I have in my self, that makes me thus to distrust and fear the loving kindness of my God; for God having once loved me, cannot but love me still.

Again secondly, Though *David* as well as we had many failings in his flesh, which the purest Saint upon the earth may have, and as he had, yet you cannot read that ever God was angry with *David*, but with his sins. *David* was a man after Gods own heart, and therefore cannot but be beloved of God; and all the afflictions that ever fell upon *David*, were not in anger from God towards him, but in love; *for whom God loves, them he chastiseth: and if ye be without chastisements, then are ye bastards and not sons.* And therefore my brethren, endure chastisements, and take it not in anger, but in love; *though no chastisement for the present seems joyous but grievous, yet afterwards it yeilds the peaceable fruit of righteousness to them that are exercised thereby,* even the taking away of their sins, and the being made partakers of his holiness. *By this therefore shall the iniquity of Jacob be purged, and this is all the fruit that shall come of it, even the taking away of his sins.* And therefore all the chastisements and afflictions that ever fell upon *David*, or any of his people, were not from any anger that was in God towards them, but towards their sins and iniquities; *for if thou sin against me, I will visit thee; But my loving kindness I will not take from thee.*

Heb. 12. 8.

Isa. 27. 9.

CHAP. XVIII.

*The Old Man which is sin, is the sinner and the sufferer; the New Man sinneth not.*

**T**Here is an old man, and there is a new, (as to manifestation) The old man, which is the first man, false, is the natural man, the fleshly man, or carnal-minded man, which is altogether sinful, and is still in rebellion against God, and nothing but sin proceeds from it, and is it, which we challenge not to be our selves as born of God, but another self which is born of us, and begotten by the Devil in us, and is the man of sin, or the sinfull man; sin it self which hath its dwelling in our flesh, and is the offender; And if this be not a truth, then I know not what the Apostle means when he saith, *In me, that is, in my flesh, dwells no good thing; for to will is present with me, but how to do that which is good I find not; for the good I would do, I do not; but the evil which I would not do, that I do; now if I do that I would not, then it is no more I that do it, but sin that dwells in me.* Rom. 7.

The Apostle doth here excuse himself, and lay it upon his sins, which he makes another self separated from his own self; for it is not I that sin, but sin that dwells in me: and therefore let my sin suffer; for with my mind, that is, with my self I serve the Law of God, though with my flesh, which is not my self, the Law of sin: and now let flesh and sin suffer together.

Thus the old man is the sinner; the new man, or he that is born of God, sinneth not; for his seed remaineth in him, and he cannot sin, because he is born of God; this is spoken of the new man in a Christian, which is created after righteousness and true holiness; and this new man is his Spirit renewed, and this Spirit cannot sin, because it is born of God; for it came forth from God, and is divine as God; the new man is divine Spirit, and therefore cannot commit sin; but that which commits sin is of the Devil; for the Devil sinned from the beginning; and for this purpose was the Son of God manifest, that he might destroy the works of the Devil, or the whole body of sin and death. 1 Joh. 3.9. 1 Joh. 3.8.

And therefore my beloved friends, if you upon examination of your selves do find this new man, which is after righteousness and true holiness, to be formed in you, and find your selves to be made



made partakers of the divine Spirit *which is Christ in you the hope of glory*, you will then confess, that nothing can give an end to sin, but the manifestation of Christ to us, and in us; and where he gives an end to sin, there he gives an end to punishment; and then may the soul say, that God loves me, and I know it, for Christ hath declared it to me and in me. And now I rest in peace, for the God of peace is with me, and I know it.

## CHAP. XIX.

*Sin, the Serpent, Dragon, Satan and Tempter are all one. And how.*

*Object.* **B**Ut some may say, is God angry with sin, or is not he rather angry with that which is the cause of sin, [the Tempter] or with the person tempted, then with the sin tempted to, because sin is nothing, and would not be, if not acted by the person, and tempted to by the tempter?

*Ans.* I shall answer in a word, and thereby clear the person from being guilty, and so lay the wrath of God only upon sin.

First, Take notice that that which tempts to sin, and the sin tempted to, is one and the same thing: in the first place it bears the name of a Tempter, because it doth tempt; and in the second place the name of sin, because it doth act: for till sin hath acted, it doth not shew it self to be sin, and being acted it appears sin, because God said, *In the day thou eatest thou shalt die*; and because the law said, *that in the day thou sinnest, (by sinning) thou shalt die*: and therefore sin that it might appear to be sin, doth by acting work death in the person of whom it acts, and so by the Commandment becomes exceeding sinfull; and therefore we may see, that sin doth but only make use of the person to act and shew it self, that it might appear to be sin; for the effect of sin is death, and death being wrought, sin is discovered, and thus sin only is the tempter, and sin only must suffer.

Rom. 7. 13.

Iam. 1. 14.

Rom. 7. 7.

And James to confirm this saith, *That man is tempted, when he is drawn away of his own lust*; and Paul proves, that sin and lust is one and the same thing, and therefore sin must be the tempter.

Again secondly, what was that which tempted Eve, was it not lust? for when she saw that the tree was good for food and pleasant to the eye, she desired it; as much as to say, she lusted for

for it, had a will to it, and to satisfie her own lust, she took of it, and so did eat : and now lust being the cause of her sinning, was the tempter to sin.

Again thirdly, It is said that the Serpent tempted *Eve*, and so she did eat : indeed sin is a Serpent which tempts every man, and it is called a Serpent, because as a Serpent it can present it self to us in many shapes, with subtilty to deceive us, as sometimes it may seem to be profitable, or to bring us in profit, sometimes delightfull to bring us in pleasure ; but touch it not ; for if you touch it, it will bite like a Serpent, and sting like an Adder ; therefore when we see it thus presented to us, with such fair intices, let us then forsake it, and fly from it, lest we should be stung with it, for *the sting of death is sin*. Thus we see that sin is still the tempter, and not only so, but the thing tempted to, and therefore sin only shall suffer and be cursed for ever. 1 Cor. 16. 56.

Therefore when God cursed the Serpent, he cursed sin also, *Because thou hast done this (saith God) thou art cursed above all cattel, Gen. 3. 13. and above every beast of the field; for upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life, or till thou art no more.* Here the Serpent was cast out of heaven to the earth, and had nothing but the earth given him to feed upon, which is the habitation of sin and shall end together ; as 'tis written, *The great Rev. 12. 2. Dragon was cast out, that old Serpent called the devil and Satan, which deceived the whole world, he was cast out into the earth, and his Angels were cast out with him (which are evil messengers pronouncing horror and terror to a creature.) The Angels which kept not their first estate, (even men) but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day ; Or till Christ shall make them free.* Jude 6.

The Dragon, and the Serpent, and Satan which deceived the world, may be said to be all one, and to belong all to one body ; for as sin is said to be a body, so may they be said to be the head of that body, and one with it ; for he was a sinner from the beginning, for he is the Father of it ; and was a lyar from the beginning, and is the Father of it.

Iohn 10 44.



## CHAP. XX.

*How the flesh of man is the seat of sin, and nothing but earth is the habitation of the Devil. That it all suffers together, And when.*

**A**ND now the place where the Devil and all sin hath its being, is in the earth, or flesh of man: *For upon thy belly shalt thou go, and dust shalt thou eat all the dayes of thy life.* The Devil hath nothing to feed upon but the earth of men, of all men, as they are the Inhabitants of the earth, and remain earthly; *Wo be to the inhabitants of the earth, for the devil is come among you in great wrath, because he knows he hath but a short time.* This is the seat of sin, where sin doth act and shew it self; sin hath no other place, and no other habitation but the earth. *Hereafter I will not talk much with you (saith Christ) for the Prince of this world cometh, and hath nothing in me.* Jesus Christ here shews, that the Devil and sin dwell both together in the natures of men; and nothing of Christ, nothing from above dwells with it, but all from below, all of the earth, and being altogether, makes up but one body of earth and flesh, the Devil, sin, and all wickedness, and the natures of men are but earth and flesh; for in the earth, as in man, it had its first rise, and in the earth as in man, it must remain to be tormented for ever, or while man is earthy and sinfull; and this makes good, that the flesh of man is the seat sin, and therefore let flesh and sin suffer together; let them both with the Devil, and all three as one man, remain under the curse and condemnation, till they be no more.

Again, the earth is a place of darkness and death, where sin delights to be, and where it freely acts, as our Saviour saith, *You will not come to the light, because your deeds are evil, for light will make manifest.* Thus you see that the earth, which is the flesh of man, is the seat of sin, and makes up one body; *What, know ye not that he which is joyned to an harlot is one body? For two (saith he) shall be one flesh.* Now if our flesh and sin be joyned together, then they are one body and members in particular; for many evils make one body, and so shall all suffer together; and now as our flesh is the seat of sin, so it shall be the seat of punishment; That all things in the flesh might suffer with the flesh.

And now if the Devil, Flesh, Sin, and Satan, and all make but one body, then let them all suffer together as one man, and suffer they

they shall ; for when the Lord Jesus Christ comes into a soul to wash away all his filthiness, and to purge out all the dross and corruption which (as a body of filthiness) dwells in them, then shall all the earth ( which is that seat of sin, and sin it self ) be burnt up by the spirit of judgement, and by the spirit of burning, which will proceed from the presence of Jesus Christ with the soul ; then shall the Devil, Sin and Satan, and all wickedness be cast out with the earth ( the flesh of man ) into the lake of fire, burning with brimstone, to be destroyed, and have an end, as it is said, Death and hell shall be cast alive into the lake of fire, this is the second death. Isa. 26. 9.  
Rev. 20. 2.

## CHAP. XXI.

*How God is angry with nothing but sin, the flesh, or old man, as our enemies ; and out of huge love to us, is he angry with it, and destroyes it.*

**G**OD aims at the destruction of the flesh, wisdom and strength of man, the whole body of sin and death, and in destroying that, destroyes all our sins.

For they are them which war against him, and against our selves as one with him : and therefore all the design of Gods anger, is for to destroy them, that they might not destroy us, as saith the Apostle. *The end of all afflictions is to take away your sins ;* and God doth it with such abundance of love and care towards us, that he saith, *He will rejoyce over us to do us good, with his whole heart, and with his whole soul.* Ier. 32. 41.

God doth so love his people, and doth so much long for the enjoyment of them in heaven, that he will destroy all those their enemies, which do keep them from it, and do in the least hinder their enjoyments of it. And what greater enemies have we then our sins ? for they still war against our happiness, to deprive us of it, and in taking that from us, they take away our lives, liberties, and all our spiritual comforts. And now the Lord our God out of that longing desire he hath for the establishing of all our joys, peace and happiness in him, unto us, he doth destroy those our enemies, even our sins, which so much war against us, and withall destroyes that strong hold or fortification, where sin abides and



Rom. 7. 18.

Judg. 16

inhabit, which is the flesh, or earthy part of man: *For in me, that is in my flesh, dwells no good thing, saith Paul*; and so may all the people of God say, that in my flesh dwells nothing but sin; and therefore God in destroying our flesh destroys sin; for take away that earthy part of man, in which sin lies. and he can no longer sin, and take away the strength by which a man is enabled to fight with, and he can no longer fight: you may read, that so soon as *Sampson* had made known that part in which his great strength lay, he was soon overcome, for his strength departed from him: and so if once those sandy and earthy foundations, upon which we have placed our whole delight and dependence, be discovered, we should then see the weakness of our dependence, and so grow weary of it; and God in destroying our sins, discovers to us the vileness of our corruptions, the dishonor it brings upon our bodies, and shame to our selves, and the confusion of all our joys and comforts, and so enables us to fly from it, with a perfect hatred to it, cleaving to that which is good, and departing from that which is evil: this is the goodness of our God, that out of the love he bears to his people, shews them the destruction of their sins, and what it is that destroys them; even his love poured forth for the good of them, proves the destruction of their sins: thus Gods love is his wrath, because he who is love, loving all things that are good, cannot but hate all things that are evil; for *Jacob have I loved, and Esau have I hated.*

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## CHAP. XXII.

*How God appears under the Law, and how under Gospel; and we behold him, that no true peace can be procured by any works of ours, And why.*

**W**Hile the people of God lived under the Law, or before Christ, they had no life or peace, but what seemed to be upon every performance of duty done and fulfilled by them, which did seem to make God at peace with them, which being not done, could have no peace with him in the creatures apprehension, till the day of attonement, though God himself was always at peace with his people; and this was in the time of the Law, or in that dispensation when they could not see God, but as  
under

under a vail; but now in the time of the Gospel, or as we may say, in a more clearer dispensation, God appears with that vail taken off, and so shews himself in a more naked and bright appearance of himself in Jesus Christ, and doth not seem now as then to be at peace with his people, for the doing and performing of such and such duties by them, but he is at peace with them, and he is in love with them without the performance of any duty towards him by them; for now he looks upon us in Jesus Christ, as all duties to be done and performed by him, having received him for attonement, for a satisfaction, in whom and through whom he is at peace with us; and now all that is required of us, and will be best accepted at the Lords hands, is praise and thankfulness; and this David saith, *I will praise the name of God with a song, and will magnifie him with thanksgiving; this also shall please the Lord better then an Oxe or Bullock that hath horns and hoofs; for the offering of an Oxe, or a Bullock, or a Lamb for a sacrifice to God, that is, the offering up of the best of our performances to God for a reward, is but as if we slew a man, or cut off a dogs neck:* and therefore dear friends, know this, that there is no love nor peace to be procured of God by any thing that we can do for him, or towards him; but he hath received satisfaction from Christ once for all, in whom and through whom he is in love and at peace with all his people; and therefore he that sees God as an angry God, and as a God ready to punish him for his sins, may conclude with himself, that he yet sees him as under the Law, and so hath not yet received Jesus Christ, which is to see him under the Gospel, who is a full discharger of al his people, from all sin and punishment, and from all self-righteousness: but if once thou hast received him, thou art free from all trouble, not only sin, but all servile duty: *For he then shews thee what is good, and what the Lord requires of thee, even to do justly, to love mercy, and to walk humbly with thy God.*

<sup>2</sup> Cor. 3.

Eph. I.

Psa. 69. 30. 31.

Isa. 66. 3.

Isa. 53.

Mic. 6. 8.



## CHAP. XXIII.

*That God never forsakes man, but man forsakes God, and how; in what sence man may be said to be troubled, and said to rejoyce, and how.*

Psal. 88. 14.

**I**T is nothing but an apprehension of the presence and absence of God that doth trouble and rejoyce the creature; and when God seems to hide his face from man, then doth the trouble of man begin, as it did with *David*; *Lord why castest thou off my soul? why hidest thou thy face from me? I am afflicted, and ready to die from my youth up, while I suffer thy terrors, I am distracted*; and if thou Lord dost but hide thy face, then am I troubled: and what makes God seem to hide his face from us, but our hiding our faces from him as he is, and looking upon him to be what he is not, which is a going from him? for as soon as ever we have thus sinned, we are ashamed to look God in the face; for every sin we commit doth darken the appearance of God to us, and is as a vail drawn over us, which doth eclipse and hide the glory of God from us; and from hence arises our trouble, and therefore God cannot be said to punish us for our sins, but we do punish our selves by sinning; for sorrow and trouble do naturally belong to sin, and will follow it; for it is that which doth accompany sin, and is joyned unto it; for one dark cloud will follow another; and sin is a cloud of darkness, and is so called for these two reasons:

2 Cor. 4. 3 4.

First, Because it proceeds from a principle of darkness; for as the cause is, so will the effect be.

And secondly, Because it doth darken and hide the glory of God from us, for it takes away all appearances of good things; even our joys and comforts, and God, and all departs in our apprehensions, though God departs not from us, neither leaves us, but is always present with us, and his love is as great toward us in sinning as in praying, though we see it not; for he who is unchangeable cannot change, but his love is one and the same still; *for whom I love once, I love for ever, saith God, and nothing shall be able to pull them out of my hands*; neither sin nor devils, death, nor life, nor Angels, nor principalities, nor powers, nor any thing

thing shall be able to separate us from the love of God, but in all those we are more then conquerors through him that loved us; and therefore God cannot be said to leave nor forsake us, but we leave him, and forsake him, and run astray from him, being left to our selves; for it is not in man to go to God, but to run from him; for man, as a man, is wholly inclined to evil, and so sins willingly without restraint, because he runs along in a path of darkness, through which darkness he brings upon himself a world of troubles; and therefore God cannot be said to trouble any man, but man troubles himself; neither can God be said to hide his face from any man, but man hides his face from him by his sins; for every sin carries a cloud along with it, which over-whelms the creatures joys, and so he grows sensible of sorrow and trouble.

What made *Adam* and *Eve* to hide themselves from God among the trees in the garden, but that they knew they were naked, and had lost all their first righteousness, being fallen from a principle of light to a principle of darkness, which had much prevailed over them? by which principle they were carried forth to feed upon the fruits of darkness, of good and evil, and so brings a shame upon themselves, which did much increase their sorrow; for to the woman God said, *I will greatly multiply thy sorrow, &c.* and to the man he said, *Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.* Thus man Gen. 3. by sinning is the cause of his own sorrow, for by falling from his first principle, he hath lost the sight and favour of God; and having lost the sight of God, cannot be but troubled; for the sight of God never troubles the creature, the pure creature, but rejoyces him; but that which troubles the creature is his not seeing God, all which is by reason of his own darkness, and rebellion against God in this hellish state, where he hath lost the sight of God, and so seems to be as one from him; then that which makes God seem to be absent from the creature, is the creatures being absent from God: for God never goes from us, but we go from him; because he who is still one and the same, cannot be said to change his place, but shines alike in all places, and his light is still one and the same, though we apprehend it not at all times so to be, which is by reason of that gross ignorance we live in, and are inclined to, while we are in the flesh; that is, while we carry about us a fleshly principle, from whence  
all



1 Cor. 2. 14.

2 Cor. 5. 6.

1 Cor. 15.

Heb. 11. 27.

all our actions proceed as fleshly, natural, and carnal, and nothing of the image of God in them; for the fleshly natural man knoweth nothing of the things of God, and *while we are in the flesh, we are absent from the Lord*; and therefore my beloved, it is the want of the crucifying of this flesh, and the natural man, that is the cause of all our darkness, and that we do not always see God to be present with us; *for flesh and blood cannot enter into the kingdom of Heaven*, nor come to have any sight or view of God; and therefore while we are covered with these clouds of darkness, God seems to be at a distance from us, even as it were hid to us, and then we cannot but be troubled: *David* never complains of any trouble while he sees the Lord to be present with him; but if thou Lord dost *but hide thy face, then am I troubled*; and therefore that which troubles the creature, is his not seeing God, as before, as *David* in his own words witnesseth: and what made God many times seem to be absent from *David*, but because he had much of the flesh in him, which was not crucified to him? as appears by many of his actions, in committing adultery, in murdering, and in numbring the people; thus the best of Gods Saints, while overcome with the flesh, are deprived of their joys, for if we do not continually see the light of God shining in us, we cannot but be troubled; and he that doth always see God is not moved nor troubled at any thing, because he that overcomes all trouble is present with him: *Moses* did not fear the wrath of the King of *Egypt*, because he saw him who is invisible; therefore the sight of God takes away all fears and troubles whatsoever, that may arise from men or devils.

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#### CHAP. XXIV.

*The design of God in leaving man to himself, was to manifest his own power, and the creatures weakness, and how.*

**A**Nd now that which makes God seem to be withdrawn from us, is our withdrawing our selves from him; for as I have said, and do still say, that man himself is the cause of his own woe, by going astray from God, God first leaving us to our selves, that thereby we might see the frailty of our selves without him; and in this is God just, and every man a liar; for  
by

by this doth God shew the power and strength of himself, and the weakness that is in the creature without him.

First, his own power in suffering the creature to fall from that glorious image in which he was, in that he might have the raising of him again to a more glorious and perfect state in himself, where man shall no longer live in the image, but in the substance; no longer a servant, but a son and heir with Christ in God; and in this is God just and righteous.

Secondly, in shewing the weakness of the creature; for man being put to his choice, refused the good, and chose the evil; forsakes the better, and takes the worse; and this are we still ready to do, to forsake the good, and choose the evil; yet God is still pleased out of the greatest evil, to bring forth the greatest good; as from the fall of the first *Adam*, so from the killing of the second *Adam*, which in themselves were two great evils, yet good was produced from them, because it brought glory to God, and good to all his people: As first, had not *Adam* sinned, we had never known the love of God in Jesus Christ which now we do, in pardoning this sin, and in bringing Christ into the world.

And secondly, had not the second *Adam* been crucified, and raised again, we should never have been made partakers of that glory which now we are, and shall be in the bosom of the Father, which is brought unto us by the revelation of Christ in the Spirit, and glory of the Father; and as good was produced from this, so from every sin that proceeds from us; for God suffers his dearest children to sin, that thereby he might shew unto us the weakness of our selves in not forbearing of them, the vile and cursed effects in acting of them, and the riches of his love in pardoning of them; and so sets before us the uncomeliness of sin, presenting it odious to our selves, that thereby we might hate it and flee from it: and this is the design of God in leaving man to himself, for to bring all things about to his own glory.



## CHAP. XXV.

*How the vision of God slays sin, destroys the flesh, ends trouble, dwells in us when we see him not, and how.*

**T**hen know this, that no greater enemy can appear for to destroy our sins then the *Vision of God*; for the sight of God causeth all our sins to flee away; therefore God hath no such way to pour forth his wrath against sin for to destroy that, as to shew himself in love with the creature; and God hath no such way to destroy our darkness, but by the bringing in of his own light; for what troubles darkness, but the light appearing? then that which doth destroy sin in us, is the light of God shining in us; and this cannot be a trouble to the creature, but a rejoycing, because he then sees that God is working upon him for his good, and he then sees that God is destroying that enemy which would have destroyed him, if not prevented by God; therefore let all good Christians consider, that if at any time they are brought to say that they are afflicted or troubled, let them again say, it is because they see not God in them; for where there is a sense or a feeling of the presence of God, there is joy and peace; but where there is not a sense of Gods presence, there is, and must needs be a sense of sorrow and trouble;

Joh. 14. ult.

*In me you shall have peace, saith Christ, in the world you shall have tribulation; but be of good cheer I have overcome the world; the world of sin, death, darkness, sorrow, and trouble, Jesus Christ hath overcome, though we do not always behold it; we read, that he shall wound the heads over many Countries. The head of all these things is the devil; and the head being overcome, the body is also; the power and strength of things being taken away, the works and effects of it must follow; we may read that Jesus Christ through death, hath destroyed him that had the power of death, that is the devil.*

Psal. 110. 6.

Heb. 2. 14.

1 Cor. 15. 47.

The devil is the head of all things below God, which are of the earth, and is earthy; *The first man is of the earth earthily; the second man is the Lord from Heaven; the first Creation is all from below, and nothing from above, and therefore is earthly, sensual.*

*sensual and devilish*; but the second Creation is all from above, *Iam. 3. 15. 17.* and nothing from below, and therefore is *pure, peaceable, and heavenly*; thus as the devil is the head of the first Creation after the fall, which is all but darkness, death, sorrow, and pain: so also Jesus Christ is the head of this second Creation, where there is light, life, joy, and blessedness; and the bringing in of this second Creation, is that which overcomes the first: For behold saith God, *I will make all things new; For I will create new heavens and a new earth,* wherein dwells righteousness; and *Reh. 21. 5. Isa. 65. 17, 18.* this is the presence of God with his people, the true and bright manifestations of his glory, shining in and among his people, that destroys all that earthly part of darkness and trouble; and *happy is that people that is in such a case, yea happy is that people,* *Psa. 144. 15.* *Whose God is the Lord.*

And O that we could still behold the light of our God shining in us, making all things new, chasing away all our darkness and self-conceitedness; then should we say that in the presence of our God is peace and joy; then there would not be a sence of trouble and sorrow, but love, joy, and peace; for the presence of God with the creature, cannot be said to bring trouble to the creature, but to something else which is an opposer of the creature, and is the creatures enemy, even that flesh which is still in rebellion against all things that are good, or that bear the image of goodness upon them: and this flesh hath most cause to be troubled, because the presence of God with the creature is for the destruction of this flesh, *and doth destroy it by the brightness of his coming;* *2 Thel. 2. 8.* This is Antichrist, the man of sin, that is thus to be destroyed, whose dwelling is in this flesh; and therefore may be said to be fleshly, because nothing but flesh is to be seen in the actings of it; and *what is born of the flesh is flesh; but that which is born of the spirit, is spirit:* *Ioh. 2. 6.* and now this flesh, together with Antichrist and fleshly things, shall be destroyed, by the coming of Jesus Christ into the soul; and therefore nothing hath more cause to be troubled then this flesh, this man of sin, because it knows it shall be destroyed, when once Jesus Christ appears: and what cause now is there for the creature to be troubled? why none at all; when all things shall work for its good, and for the destruction of its enemies, that so the creature it self may be at liberty, and free from all troubles.



But now that which troubles the creature, arises from the darkness in the creature apprehending the absence of God; and where darkness is, there will follow the works of darkness; and when darkness hath once had and prevailed in works, then comes trouble; for trouble naturally buds forth as fruit from darkness, therefore darkness may well be said to be hell; for he that is in darkness is as in Hell, where all troubles rush in, one upon the back of another; because he sees not God: and therefore man need have no greater hell, then not to see the light of God shining in him: and he can have no greater Heaven, then to be for ever beholding of and dwelling in the light and glory of Gods Majesty: on the contrary, the flesh of man, the enemy of the creature which dwells in man, and is still in opposition against man, need have no greater hell, no greater torment to devour it, then the light of Gods Majesty appearing to, and dwelling in the heart of the creature: for *let God arise,*

Jonah 2.

Psal. 68.1. *and his enemies shall be scattered.*

Ioh. 1. 1.

And now my dear friends, what I have seen and heard, in and from the Lord Jesus Christ, that onely have I here declared unto you; *how that God is light, and in him is no darkness at all:* and how this light is carried forth to all things in the world. As first, to every thing that is good it appears lovely, but to every thing that is evil it appears hateful, and destructive: this is love and wrath in God: *for one have I loved, and the other have I hated;* and both proceed from a pure and perfect God; and in this God all things appear to be lovely, full of light and joy: but out of this God, that is, in any thing below himself, and in any thing but himself, there all things appear hateful, and full of darkness and trouble: and therefore if the creature doth not always see himself to be one in and with God, he cannot see his rest, and then cannot expect peace but trouble, for he doth not see the light of God to be shining in him.

Though God who is light is in us, when we see him not; yet as a light in a dark lantern hid from our eyes, as Solomon saith of God, *That he dwells in the thickest darkness;* and David saith, *That darkness and light are both alike to him:* he can dwell in both, and yet not be hid to himself, though he may to us; *for darkness hideth not from him, but the night shineth as the day; for darkness and light are both alike to him.*

2 Chron.  
6. 1.Psa. 139.  
12.

God

God dwells in us, as in a cloud of darkness, and is himself the substance of us, though he lie hid at the bottom of us, as the substance of an oak lies hid in the oak, though the oak hath cast its leaves: *so the holy seed, which is God himself, shall be the substance of us.* Wherefore if this seed, which is God himself appears not in us, and is not apprehended by us, to be risen in us, then darkness prevails over our own wills, and grows up a flood of malice and envy, and runs forth with such a force, that it breaks the unity of all things, and breeds in the person of whom this malice is, nothing but trouble, destruction and confusion: thus you may see that our trouble arises from our not seeing God to be risen in us, which rising if it were manifested to us, by the appearing of the Lord Jesus in us, it would then give an end to all our troubles, and so settle the creature into its original and Divine rest, where it should never be moved any more, but should remain in a most satisfied and blessed estate for ever and ever.

*Isa. 6. ult.*

## CHAP. XXVI.

*The chaining up of the Devil, with the time when, and the manner how.*

**A**Nd now our troubles being ended, the cause of our troubles which is sin, must be ended also; and sin being ended, then the cause of sin, which is our own will, would be brought into subjection, and our will being brought into subjection to the will and power of God, then the power of darkness, even the Devil, which before prevailed over our will, must also vanish away, because it can no longer work to enslave the creature; then the Devil cannot accomplish his designs, but is traced and betrayed in all that he doth, being followed and pursued so close, by him that sits upon the *white horse, who was called faithful and true*, whose name is the *Word of God*. I say the works of Satan being discovered, and made manifest by this name *faithful and true*, so that he cannot bring it to perfection, he will then be weary of working, because he can prevail in nothing. The element in which the Devil works and abides, is darkness, and he can do nothing but in darkness; for all his works are darkness: and

*Psal. 53.  
Rev. 19.*



now this Element of darkness growing to an end, by reason of light coming on, the works of the Devil must cease. And himself is then chained up.

A thief when he goes to steal, will most commonly make use of the night; but if he cannot accomplish his design before the day comes, he will then give off, or else he must be taken, but if he continue till day, he is taken, and so cast into prison, where he can steal no more.

And now the Devil hath a long time continued his work in the world, of tempting the people, even while ignorance and darkness remained in the world; but now the light appearing, the day coming on, Jesus Christ a revealing, and the Devil having not ended his work of tempting the people, his work is discovered, and he himself taken, and cast into prison; you may read thus of Antichrist.

2 Thes. 2.

Rev. 20.

A&S 2. 24.

Col. 12. 13.

And now this will be the chaining up of the Devil, even a discovery of all his works, when Jesus Christ shall come to be revealed in his Saints; for it is said, that *an Angel came down from heaven, having the key of the bottomless pit, and a great chain in his hand, and so laid hold on the Dragon*; Jesus Christ is this Angel, who when he comes into his Saints lays hold on the Dragon, even the whole power of darkness, death and sin, sorrow and trouble, (in which the Saints lay before as in bondage) and so overcomes it, breaks the bonds, and sets the Saints at liberty; Jesus Christ being raised up in his Saints, *hath loosed the pangs of death, because it was impossible he should be with-holden of it: and the Saints being made partakers of this light of Christ, are delivered from the power of darkness, and so translated from the Kingdom of the Devil, to the Kingdom of Jesus Christ, in whom we have redemption through his blood, even the forgiveness of sins, unto which Kingdom God in his time will bring all that are his.*

1 Joh 3. 5. 8.

And thus the chaining up of the Devil is a discovery of all his works; for his works being discovered they are destroyed, and his works being destroyed he is himself chained up; for when he can no longer work, he can no longer tempt; and *for this cause was the Son of God manifest, that he might destroy the works of the Devil.*

## CHAP. XXVII.

*Of the Kingdom of Satan in a state of nature ; how in it the Devil is loose and at liberty.*

**T**Here is a threefold Kingdom in a threefold state manifest among men, two of which every Christian is to pass through before he can come to the third and last Kingdom where he is to stay, which is the Kingdom of Jesus Christ in the Spirit, which we call the Kingdom of the Father.

The first state a Christian is to pass through is the state of nature, which every man in his time is manifest to be in; and while he remains without being regenerated from this state of grace, so long he remains under the power of darkness, and knows nothing of the things of God, or his own peace; and this is that which we call this world, and is the Kingdom of Satan, in which he reigns, and in which Kingdom he is loose, and at liberty, running whether he will, seeking whom he may devour; we read that he is the *God of this world*; that is, the Prince of darkness, the Devil, <sup>Ioh. 14.</sup> which darkens all appearances of good things: then while a man remains in the state of nature unconverted, so long he remains in this Kingdom of Satan, and is subject to the Devil, as to a Citizen of that Country or carnal state, whom he now serves, and whose swine he now keeps, as sins, sorrows, fears, &c. and where he is feeding upon huskes as upon forms, shadows and carnal ordinances, &c. From which state *except ye be converted and born anew you cannot enter into the Kingdom of heaven*; and this is <sup>2 Cor. 4. 4.</sup> the first state a Christian is to pass through, even that of nature. <sup>Iohn 3. 3.</sup>

CHAP.



## CHAP. XXVIII.

*Of the Kingdom of the Son, or Mediator, or of Christ in the flesh, how it is an Imperfect Kingdom, wherein the work is but doing. And how.*

1 John 2. 1.  
1 Tim. 2. 5.  
Rev. 20. 6.

Heb. 10. 20.

Phil. 3. 12. 13.  
14. 19. 20.  
1 Ikel 3. 13.  
Zech. 14. 5.  
1 Cor. 15. 24.

THE second state and kingdom which a Christian comes unto and is to pass through, is that of the Mediator, and this is the Kingdom of Jesus Christ in the flesh, which a Christian is brought unto so soon as he is converted unto the faith; to behold Christ as a Mediator between God and him, and this is his first Resurrection; from nature to grace; and he that hath part in this, of him *the second death shall have no power*, because he hath moved one step towards the Kingdom of the Father, and having made an entrance he will pass through to the end; for he that begins a good work will perfect it; but while a soul is in this state or in this Kingdom of the Mediator, he sees a mixture of things, something of God, and something of man, something of nature, and something of spirit; for in this Kingdom there is day and night, light and darkness, winter and summer, where the soul is sometimes at peace, and sometimes in trouble, because here the Devil is sometimes let loose, and here man sees not God clearly but through a vail, and this vail is the flesh of Christ, which a Christian is not to stay in, but to pass through; For all that a soul can see of God here, is in forms and ordinances, gifts and graces, as under a vail, which is an imperfect sight, and not as he is in himself. *Yet we are now the sons of God, (saith the Apostle) but we know not what we shall be; but this we know, that when he appears we shall be like him for we shall see him as he is: Again, we know now but in part, saith the Apostle, and therefore it is imperfect; but this we know, that when that which is perfect is come, then that which is imperfect shall be done away; yet they had the knowledge of Christ in the flesh, which he counts imperfect; for behold (saith he) I press forwards to perfection, and do always wait for the second coming of Jesus Christ in the spirit, in the glory of his Father, bringing all his Saints with him, who will then give an end to this our present and imperfect state (which little differs*

fers from the former ) and so overcome all rule, all authority and power for us, both within us and without us ; and this is the second state and kingdom which a Christian is to pass through, even this of the Mediator, which is the Kingdom of Jesus Christ in the flesh, which Christ saith, is but a parable to the Kingdom of the Father, for *hitherto have I spoken to you in parables, but the time cometh that I will shew you plainly of the Father*, and this shewing plainly of the Father, is the giving of the Spirit ; for he <sup>Ioh. 16. 15.</sup> *shall take of mine, and shew it unto you* ; And thus the Kingdom <sup>Rev. 20.</sup> of the Mediator is the time of the thousand years wherein the Devil is chained up and in Prison, yet sometimes running forth to the end of his chain, to raise fears and doubts in the creature, till the time of the Kingdom of the father.

## CHAP. XXIX.

*The Kingdom of the Father, or of Christ in the Spirit. What and when it is, and how in it there is an end of all forms of worship.*

**A**Nd having spoken of these two, I shall now come to the third state and Kingdom before-mentioned, which is a plain seeing of the Father, and this is the Kingdom of Jesus Christ in the Spirit, which exceeds the Kingdom of Jesus Christ in the flesh, and is that which the Scripture calls the *Kingdom of the Father*, for it is the end and substance of all other Kingdoms ; for *then cometh the end, when Christ shall give up his Kingdom to the Father*, when he shall resign up all unto God in the soul or in the creature ; and then will the creature, the Image of God, be reduced again into its original and divine Image, as at the first, where it shall no longer remain in the Image of things, but in the substance it self ; for it will be as God, seeing and comprehending all things in the Spirit ; and then is the Kingdom of the Father set up in the soul, when he comes to see his Union with God, so as to enjoy himself and all things in God, without the help of any created thing, as the light of the Sun, or the light of the Moon, but sees God himself to be light unto him, <sup>Esa. 24. 23.</sup> <sup>Rev. 22. 5.</sup> and then is the light of the Moon become as the light of the Sun, <sup>Chap. 21. 23.</sup> and



and the sun as the light of seven days, when once the soul is brought to behold all in his God, to see and enjoy himself and all things in him, above and beyond all forms and ordinances, gifts, graces, and manifestations, duties, prayers, and observations, and so sees all these to be made fruitless and useless unto him, and enjoys God truly and perfectly in himself without the use of all outward means, but sees God himself to have all means in himself for the making known of himself.

And this is the Kingdom of the Father, or the Kingdom of Jesus Christ in the spirit, when a soul looks no longer upon the manifestations of God, to take help or comfort from them, but upon God himself: for the soul which is one with God, cannot expect help or comfort from any thing but God, not from any second hand, but the first hand, which is from and by the immediate presence of God with the soul. While a soul remains in the Kingdom of Christ in the flesh, he enjoys nothing of God, but what is through manifestations, and this is not a perfect enjoyment, because manifestations do many times fail, because then the Devil does many times appear to be let loose, and then mans enjoyment with God must fail likewise; and this having failed, he must then grow under a sense of trouble; for where God shines not always with his own light, there is and must be darkness, and darkness naturally brings trouble; therefore as I have said before, so I say still, that in the Kingdom of Christ in the flesh, where the Devil is sometimes let loose, there is a mixture of light and of darkness, of day and of night, of life and of death, of joy and of trouble, because he sees God but as in a vail, and not with open face; and so that in that Kingdom a soul is beset with many enemies, and when Christ hath overcome all these enemies, then is the soul brought to the Kingdom of the Father, where there is no more enemy, no more Devil, death, darkness, sorrow, trouble, fear nor unbelief, but where the darkness shines as light, and the night as the day, where darkness and light will be both alike, and where the Wolfe and the Lamb shall dwell together, where the Cow and the Bear shall feed together, the Oxe and the Ass shall eat straw together, where all the enemies of a soul shall be at peace with him, even the beasts of the Forests, and the stones of the field, all shall be at peace with him, and he with that, because he sees himself one with God in his Kingdom, where all his

1 Cor. 15. 1

Psa. 139. 12.

Esa. 11. 6, 7.

Prov. 16. 7.

Iob 5.

his enjoyments are in full, and not in part, where is peace and no trouble, where is light and no darkness, day and no night; but where there is one day which is known to the Lord, not day nor night, but in the evening time it shall be light, and in that day the Lord himself shall be King over all the earth, for there shall be one Lord, and his name one, one God and Father of all; for *when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.* And the Devil no more at all, but arraigned and put to Death.

Zech. 14. 7, 8, 9

1 Cor. 15. 28.

## CHAP. XXX.

*The great and glorious, mighty and marvellous day of the Lords kingdome of the Father, and we living in it, and when.*

**T**He kingdom of the Father, and the day of the Lord to the soul, is such a day as the Lord hath made, and it is marvellous in our eyes; it is marvellous indeed, that a soul should enjoy God without external means; what without prayers, or without preaching or hearing the Word? seeing these have been the ways in which a Christian hath walked, and the onely means which hath been accounted for a soul to come to the knowledge of God; and that he should now come to enjoy or know God without all these, this is a marvellous thing indeed to all that know it not; but experience goes beyond all things; therefore we will be glad and rejoyce in it; this is the day of the Lord, and will be the day of the Lord to that soul that comes to enjoy all things in the spirit, and this was the Lords day to *John*, who saith he, *was in the Spirit upon the Lords day*; the like was to *Paul*, where he saith, *he was caught up into the third heaven*, which was beyond himself, to the Father, where he heard words unspeakable or unlawful to utter by the Laws of men, yea and more then man can utter; or is to be uttered by any but by God himself; and this was a day of glory to both these, it was a day of gladness and rejoycing to them in their spirits, not to themselves as one with men but as one with God; *For of such a one will I glory, not of myself*, saith *Paul* where he shews that a man may be taken up out of himself unto God, though he remains a visible



Psa. 16. 11.

2 Cor. 5.

Heb. 12.

visible body on the earth, and this is a day of rejoycing to that soul, and may well be called the day of the Lord, for he is now present with the Lord, and the Lord with him, he is now at the right hand of his Father, where he is taken up with everlasting delights and pleasures, as *David saith, in thy face is fulness of joy, and at thy right hand are pleasures for evermore*; and this is not one day but many; it is forever; for its *a continual feast to be ever with the Lord*, beholding him in his glory, which that soul is, that enjoys God wholly in the spirit; and then is the day of the Lord to that soul, when he is thus taken up into the spirit, as *John and Paul was*; and this is the kingdom of the Father, as they both had a sight of, as *Christ saith, I will shew you plainly of the Father*, and is the kingdom of Jesus Christ in the spirit, which some souls shall see and enjoy, and be made partakers of before they uncloath this flesh, as the desire of the Apostle was, yet not that he *would be unclothed, but cloathed upon, that mortality might be swallowed up of life*, notwithstanding though he remained in this tabernacle, and this will be the greatest joy, and the greatest happiness a soul can expect here, to be cloathed upon, that death may be swallowed up of life, mortality of immortality, that though his person appears as a visible image here below among the creatures, yet he himself may be in Heaven above, among the spirits of all *just men made perfect, in the city of the living God, the heavenly Jerusalem, with an innumerable company of Angels, the whole Assembly and Church of the first born, which are written in Heaven, and with God the Judge of all*, and this is the last step a Christian is to take, even to the *Kingdom of the Father*, and is at no rest till he hath attained it. Thus I have shewed you the several steps a Christian is to take in his progress to Heaven. The first step he takes is out of the kingdom of Satan, or the kingdom of nature, to the kingdom of Jesus Christ in the flesh, or that of the Mediator. The second is from the kingdom of the Mediator to the kingdom of the Father, which is the kingdom of Jesus Christ in the Spirit; unto which kingdom I commend you all, and so take my leave for the present, upon promise of a further engagement, with the permission of him *that was, him that is, and him that is to come*.

F I N I S.

# Truths Testimony;

AND

A Testimony of Truths Appearing,  
IN

*Power, Life, Light & Glory;*

Creating, Manifesting, Increasing and Vindicating it self in the midst of persecution.

Wherein is discovered what Truth is, and also a Lye, who knows it, and lives in it?

WITH

The Authors Call and Conversion to the truth, his practice in it, his publishing of it, and his several Tryals for the same:

- Viz.* { 1. *Before Baron Wilde at Worcester.*  
2. *Before Judge Nicholas at Worcester.*  
3. *Before Serjeant Green at Oxford.*  
4. *Before Serjeant Hutton at Oxford.*  
5. *Before Serjeant Glyn at Gloucester.*

*Together with*

The particular Accusations brought against him in each Tryal, and his answers to the same. As also the Courts proceedings both by  
JUDGES and JURIES.

With an humble Appeal to his Highness, *Oliver* Lord Protector, as a general redress for all people.

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By *Richard Coppin.*

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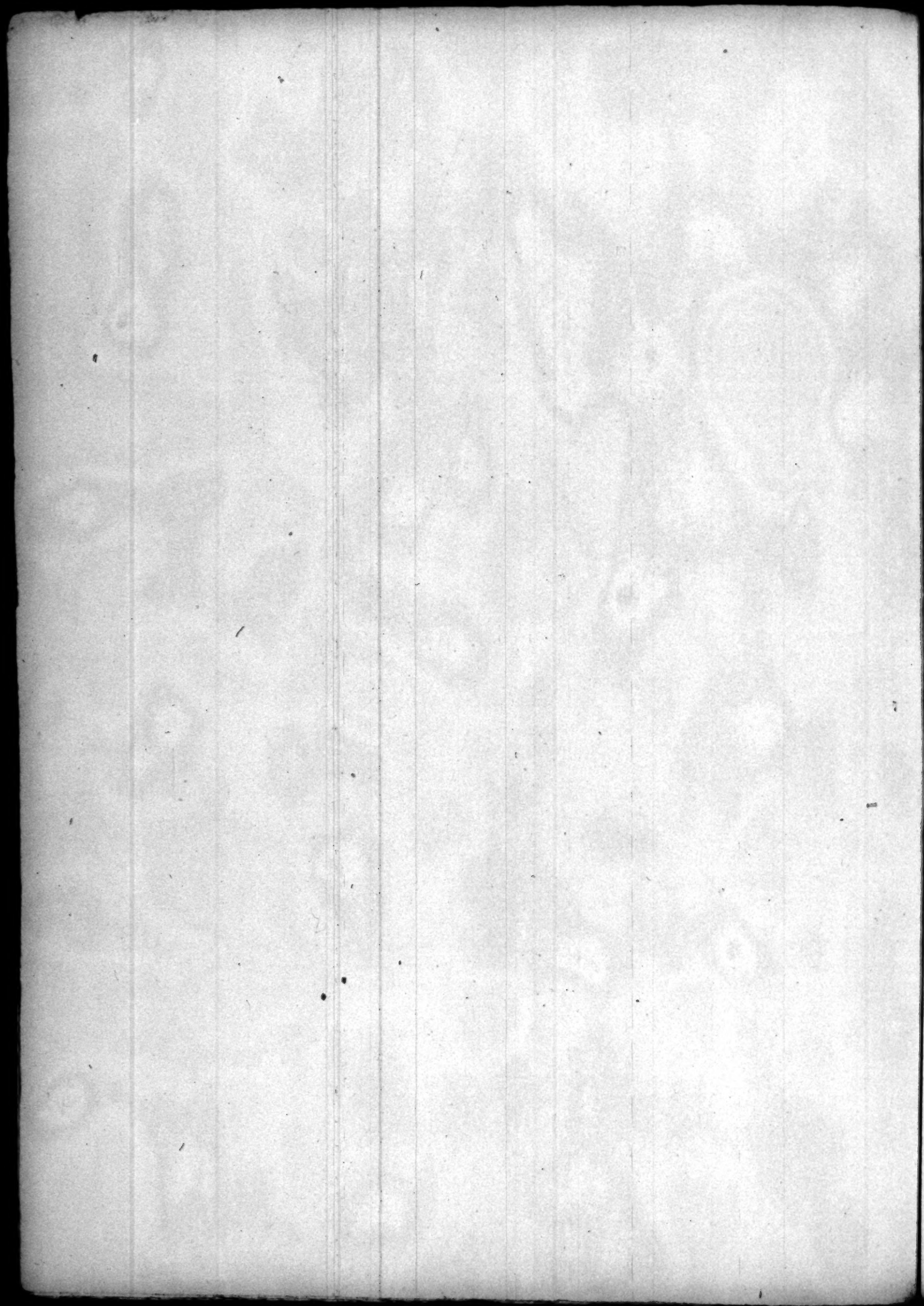
John 16. 2. *They shall put you out of the Synagogues; yea, the time cometh, that who ever killeth you, will think that he doth God service.*

Gal. 4. 29. *But as then, he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now.*

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London, printed, and are to be sold at the black Spread Eagle at the West-end of Pauls, the Blackmoores-head at Fleet bridge, and at the Seven-stars in Pauls Church-yard, 1655.





## *Friends and Enemies.*



That the truth of those transactions that have passed between me and my adversaries may appear, it is through the desire of many people here published, as a Narrative of what the Lord in these dividing times hath done, and will do, for the encrease of the manifestation of truth amongst men, that through much opposition by men living in a lye, against those who live in the truth, is the truth made manifest; concerning which I have not thought my life too dear to have parted with, but with much zeal and love both to God and all people have I been carried on, to vindicate the truth of what was manifested to me, and declared by me, who with much joy went through it: I still knowing my self clear and justified in and by the Lord and my own conscience, in all things that I have seen, known, and been made a partaker of, in truth and righteousness.

And if any shall question the truth of what is here written in any part of it, it is and will be ready to be proved, not onely by my self, but by several other persons that have been hearers of, and eye-witnesses to the same, and that had taken several Copies of what was done in the Courts at my tryals; all which was still recorded and kept to this day, and now published for the view of all that desire to look into it, as an outward testimony bearing witness of the truth against all that is a lye in the world.

And I do further declare, that in all my tryals and proceedings to this day, I never feed or bribed any man whatsoever, to shew me any favour; neither did any ever require it of me, more then what was due by course of Law to the Clerks of Assizes: for I was not to seek to men for any favour, but to leave all to the Lord, whose own the cause was; and who is and will be made manifest in due time to all men, as he is and hath been to him who is ready to serve all men in love, while he is

*Richard Coppin.*

Several books of the same Author now extant; viz. one entituled, *Divine Teachings*. In which are three together; a second, *Mans Righteousness examined*; a third, *Saul smitten*; a fourth, *A Man-child born*, and to be sold with this.

The



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# Truhts Testimony;

## A N D

### A Testimony of Truths appearing,

In Power, Life, Light and Glory, creating, manifesting, increasing and vindicating of it self, in the midst of Persecution.

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#### CHAP. I.

*What Truth is, and what it is not; who knows it and lives in it; that it is always persecuted, and by whom; that it most appears, when it is most opposed; and how.*



God that made the world, and all things therein, whose goodness fills heaven and earth, is holy, Acts 17. 24, just and good, the pure, perfect, true God, not 25, 26, 27, 28 confined to time, place, person, nor thing; but comprehends in himself all things that are, and all things in him that is pure, perfect, true, just and good, so is to him, and he cannot behold any thing any otherwise then as Titus 1. 15.



it is in himself; who sees, knows, possesses and enjoys all things  
 not as man (who is a liar) but as God (who is true) and who  
 is all, and all in all, in truth and righteousness; and whatsoever  
 (besides a lye) is or may be said by men not to be in God, and  
 God not to be in that, is a lye; and he that saith it, is a liar;  
 and no liar can stand in the presence of God, to know Gods  
 presence with him, till he be brought from the knowledge of a  
 lye, to the knowledge of the truth, as it is in Jesus, by the ap-  
 pearing of God in Jesus Christ to him: Therefore that which  
 all men are to be, to know, to live in, and to practice in truth  
 and righteousness (that they may no longer be shut out from  
 the presence of God as liars) is the truth as it is in Jesus, or  
 God as he is in Christ, reconciling the whole world to himself, not  
 imputing to any man sin and transgression; and so the Lord Jesus,  
 who is God with us, is to us the way to the truth, the life living  
 in the truth, and the truth lived in, that in due time will make  
 manifest the freedom of all men in the knowledge of the truth  
 from that which is a lye, and bring all men to that which is the  
 truth in himself; though in the time of mens falling away from  
 the first Image, to have an outward shew or form of godliness,  
 without the power, they are not brought from the knowledge  
 of a lye, as it is in man, to the knowledge of the truth, as it is  
 in Jesus. There is nothing more opposed, less known and pra-  
 ctised by men living in the knowledge of a lye, yet professing  
 truth and godliness, then the truth is; *For they profess that they  
 know God, but in works they deny him, being abominable and disobe-  
 dient, and unto every good work a reprobate* (as the Scripture saith)  
 for all men knowing, owning and living in any thing below God,  
 do so long know, own and live in a lye, and so are themselves a  
 lye to themselves, hating, abominating and opposing the truth  
 which they know not; and no lye can know the truth, but the  
 truth knows a lye; not as a lye, but as the truth: So no man  
 knows God, but God knows man, yet not as man, but as him-  
 self, who knows all things in truth and righteousness, which  
 truth is himself: for he that is all things, cannot know any thing  
 besides himself, there being not any thing but himself to be known;  
 else how is he all things except a lye? and all the known gods of  
 the Nations which men have worshipt, and run a whoring after,

are false Gods, and a lye, and a lye is nothing in being ; therefore is one God the truth, and all the good that is, is him, for truth and goodness live together in God, who is good, and beholds all things good, yea, very good, because he can see nothing but what is himself; for *there is none good but one, that is God*: and Mat. 19. 17. yet the whole creation of God is said to be good by God; for Gen. 1. 31. when he had made all things and finished his work, he beheld Chap. 2. 1, 2. it, and saw it was very good.

Therefore is God in Christ said to see, know, understand and judge all things in truth and righteousness, as being all in all things to himself, though the things in themselves and to men are lyes, yet truth in him and to him, who is all things, and of whom and to whom nothing is a lye; for no lye is of the truth, but all lyes, as lyes, are onely of, and known by the Devil, the great liar of the world, the deceiver of mankind, that turns the truth into a lye, and light into darkness, and good into evil, ascribing that wisdom, power, will, reason, knowledge and understanding unto man, which is due to God, setting up man in the place of God, as knowing and being something else besides God, out of God, that so himself might have a Kingdom; this is a lye, and the liar, and the Kingdom of darkness; unto which lye and liar (as unto the Devil and his Kingdom, sin, hell and damnation) God will not give any place of being out of himself to remain, but will turn it again from a lye to the truth, from man to himself, from Satan unto God; for he onely is, and there is none besides him; so that he onely is true, and all things in him are truth. 1 John 2. 21.  
John 8. 44.  
Isa 5. 20.  
2 Thes. 2. 4.  
Acts 26. 18.

Therefore to understand the truth, we must understand and know God, that he onely is that which is to remain, and so to understand the truth as it is in Jesus, God in Christ manifest in flesh, the Original Centre of all things, that which makes, forms, creates and fills of its fulness all things that were, are, and ever shall be in the whole Creation, world without end, himself having neither beginning nor end, but is the same yesterday, to day, and for ever, and changeth not. Col. 1. 16.  
Jer 23, 24.  
Heb. 13. 8.

Therefore is the truth as being the same still in God, one unchangeable, immortal, incomprehensible, unlimited, indivi- 1 Tim. 6. 16  
dual, divine being, full of wisdom, power, life, light and glory, 1 Tim 1. 17



or the whole Godhead, acting, ruling and governing all things in the world, and so the same still at all times, in all places and things, comprehending in it self all things that are in the world as its own, and yet it self not comprehending not comprehended of, or confined to any one thing, time, place or person, but doth it self make, create and bring forth from it self (as comprehended in it self) all things visible in the world, as an Image of it self invisible.

And this is God, who when he will, can and doth both break in pieces and set together again, empty and fill again, wound and heal again, kill and make alive again, all things that are in generation in the world, evermore to be changeable in it self, as made, and unchangeable in himself as unmade, and he evermore to do the same, as being an unchangeable workman, always making, creating and filling all things that are changeable: for that which hath been, is that which shall be, and that which is done, is that which shall be done; and there is no new thing under the Sun, and the best of men and things so created or made, in the most pure, fine, formalists outside appearance of them, are but Images (of the Image of God placed in man) which men would set up to worship and adore, as *Nebuchadnezzar* did his Image; and they that will not fall down before it, and submit themselves to it, as to men and their Images, ways, worships and opinions, must by the decree of *Nebuchadnezzar* (or the same spirit of him now appearing amongst men) be cast into the hot fiery furnace, made hot by men; that is to say, either silenced, imprisoned, banished or put to death.

Therefore what are the best of Images to the thing imaged, but vanity and a lye, being as it is changeable? *All is vanity and vexation of spirit*: And so the best of things in its first created state, is but an image of the most high God, which he onely makes to serve its generation, and to pass away, as we see all things do: for man in his upright state, before his fall, was but an Image of God: Religion in the form, is but an Image of Religion in the mind and will; so Justice and Righteousness in and amongst men, acted from one to another, is but an Image of what it is in and from God to man; so Christ himself in a humane appearance, as he was man, though he had in him the fulness of

of the Godhead, yet was he but an Image of the invisible God, Col. 1. 15.  
or the Eternal Being of the Godhead in its Divine state: And  
all Images are to pass away, and be removed day by day; For 1 Cor. 7 31.  
*the fashion of this world passeth away* and whatsoever passes away,  
must in that state of mortality be a lye, in opposition to that  
which is immortal and true, because it abides not always the same,  
but is changeable.

And as a thing made cannot know that which made it; so a  
lye cannot know the truth, nor speak the truth, but as it is in the  
truth, no longer known to be a lye, but the truth it self: As 1 Cor. 2. 11.  
nothing therefore but God, who is a Spirit, knows God; so no-  
thing but the truth, knows the truth, nor can speak the truth; and  
if any thing of truth be spoken between man and man, it is the  
truth it self that speaks it self through its own image; for what one  
man speaks to another in words, is but an Image of the same Be-  
ing spoken to man by the truth in silence; for the word in the  
sound is but an Image of what is before spoken in the mind; & all  
the writings of men in the letter, is but an Image of the writings  
of God in the heart and Spirit: So the Scripture, called the  
Word of God, which are but the writings of men in an out-  
ward testimony, is but an Image of the true Word (*Christ*) that John 1. 1, 2.  
spoke before in them that writ it, and witnessed to the word by  
that which is written; for what the Word of God (to wit *Christ*) 1 John 2, 3, 4  
speaks in men, that man speaks and writes again to men: For  
*what we have seen and heard, we declare unto you* (saith *Paul* and Rom. 1. 20.  
all things in the world visible is but an Image of God, or the  
things invisible: and so all things, as made, is but an Image of Psal. 51. 6.  
it self as unmade.

*Adam* was first formed, then *Eve*; and the woman taken out 1 Tim. 2 13,  
of man, is but the Image and glory of the man, and lives not 14.  
but in the man; therefore while she abides in the Image, and is  
not the same with the thing imaged, she abides in a lye, and is in  
the transgression.

So in like manner all mankind, with the whole creation, as  
coming out of God, is but an Image of God, as the Son is of the  
Father, and as the woman is of the man, and lives not but in  
God the Father, that sends them forth from himself as an Image  
of himself, and as it abides in the Image, and not in him that 1 John 2 27,  
made 28.



made it, so it abides in the lye, and in the transgression ; and if any would know the truth, in the love of the truth, to speak it, and live in it, they must wait to be taken up in the understanding, into that which is the truth, as Christ was ; and therein cease in themselves to stand any longer in the Image, but in the substance, as Christ did when he did ascend from the Son to the Father, and so must become the same with the truth, in the truth itself, before they can know what the truth is in the understanding of it : so in the change of all things in man, the woman becomes the man, or weakness becomes strength, darkness becomes light, death becomes life, and a lye the truth, when the truth hath had its perfect work in making all things free, in turning water into wine, and bringing all things together in one ; for the truth is not without a lye ; *the man : not without the woman, nor the woman without the man, in the Lord* : So not God without us, nor we without him in the truth, which truth comprehends Father, Son and Spirit, will, wisdom and power, variety in unity, and unity in variety, the Creator and the creature ; and so God himself, who is the truth in Jesus, who is one and all, is himself the way in which all men should walk, the truth which all men should practice, and the life which all men should live, with Christ in God, manifest in flesh ; as he is God in union with man, and man in union with God, loving all men as himself, doing for all men, as for himself, which should be the whole life of all men one to another, living in the truth, as it is in Jesus, even to walk in him as their path, live in him as their life ; and so to follow his steps in the Lord Jesus, hating none, speaking evil of none, persecuting none, but to be friendly, loving, kind and merciful to all, as flesh of their flesh, and bone of their bone, being all of one blood, and so to forgive one another, as God in Christ hath forgiven them : And he who goes any other way, practises any other thing, lives any other life, then that which is God living in them and all men, reconciling the whole world to himself by Jesus Christ, the way, the truth, and the life, is so far a liar, and the truth is not in him.

O how few are there that live this life of God in Christ, to be reconciled to all men, though enemies ; love all men, though enemies ; be at peace with all men, though enemies ; and to do for

for all men as they would do for themselves, and as they would others should do unto them: why very few yet live in the truth to practise it, though most men profess it?

Therefore all men who live not in the truth are lyars, and live in the filthy abomination of the lye, as in sin, death, hell, and damnation, wrath, envy, hatred, malice, persecution, revenge, and all the works of iniquity, and must be taken up into the truth, and so cast into the lake of fire burning with brimstone, there to be purged from all their uncleanness and filthy abomination, that hath defaced the Image of God as to men, before they can be lovers of God or the truth, and cease from persecuting one another. Rev. 21. 8.

All things while it abides in the Image, being there in a prison, and in darkness, is an enemy to the thing imaged, because it represents it not perfectly, or as it is in Jesus: the thing made is an enemy to that which makes it, the creature to the Creator, Isa. 5. 9. 4; man to God; for all men, as men and sinners. so remaining, are 5, 6, &c. haters of God, and do oppose the truth in the manifestation: But the more truth is opposed, the more will it increase in Matt. 5. 10, power, and break forth in the light of its manifestation, to those 11, 12. that are opposed, and also for the good of those that do oppose, though for a time it may be hid from their eyes.

Those that betrayed and murther'd Christ and his Apostles, Iohn 16. 2. 3. thought they did God service, and themselves good (and so they did) though they knew it not, in persecuting, reviling, stoning and killing blasphemers (as they said) against God; but they knew neither God, them, nor the blasphemy they charged them with; for had they known Christ, they would not have put him to death, nor crucified the Lord of glory, as they did; yet Aa. 3. 17, 18 this did bring glory to God, and good to all his people: for through death did he ascend into the glory of his Father, in which glory he returned again to his people, to take them to Iohn 14. 3. himself, that where he was, they might be also; and (saith he) Iohn 12. 32. *If I be lifted up, I will draw all men unto me.* not onely Scribes and Pharisees, but Publicans and sinners, when the Scribes and Pharisees thought it had belong'd onely to themselves, as righteous men, and not unto sinners; and because he was a friend Mat. 11. 19. to all, even sinners, as well as them, therefore sought they the more



more to kill him : yet his love was still the same, both to them and all others, though enemies to him ; for saith he, of those betrayed him and took his life from him, *Father, forgive them, they know not what they do* ; and the more they sought to betray him, the more did the people follow him, and grew in love with him : and men can never do any thing more to the loss of their own honour, Religion and self-interests, and more to advance the truth in the life and power of it, then to oppose it, and persecute it : for then do men the more enquire after it, and truth will have its perfect work, and find out a way to advance it self in the greatest persecution, though men never so much oppose it. Therefore when men go to stop the current of truth, and the mouthes of those that declare it, by an outward Law, they do but as those that go to wake a dam to stop the current of a continual running stream, which will suddenly make its way through it, and carry all before it : Or, as those who go to throw oyl and brimstone to quench fire that is burning, which the more they do, the more it will flame and burn to the destruction of that which is thrown into it to quench it : So is it with truth, when it arises in life and power to manifest it self, nothing is or shall be then able to stand against it, to hinder the growth and increase of it ; but it will drive all before it that shall stand in the way of it : and as fire among thorns, so will it burn, waste, consume and bring to nothing, all that which is abomination, and a lye, in the world, that nothing hereafter shall be seen to stand in the high place of God ; but himself will there shew himself to be all in all, as he is the One and the All, the All and the One, though not yet manifest unto all men.

Isa 27. 4.

Therefore, O man, thou that wouldst not have the truth to spread, which thou knowest not, cease any longer to oppose it, if thou canst forbear, for through much opposition is the truth made manifest, and God would not be said to be a conqueror, if there were not something of a lye in opposition to the truth to be conquered : for were there no opposition known in men to oppose God, there would be in men no need of the knowledge of the coming of God in Christ to men, to oppose against that : for his coming to manifest himself, is to reconcile his enemies to himself, and to destroy that which is enmity in them against him ;  
for,

for, for this purpose was the son of God manifest, to destroy the work of the devil: and men in looking upon God to be at a distance from them through the temptations of Satan, do thereby oppose his presence with them; for God is nigh them, with them and in them, as one reconciled to them, and all things in the world with them, though they know it not; and this is mans destruction, not to know God, as God knows man, but to live as one without God in the world, always fearing of God as an angry God; and so kept at a distance from God, by being ignorant of God; as *always learning, and never able to come to the knowledge of the truth*; neither can, till they are enlightened by the light of God in their own consciences, to see God with them, restoring rest and peace to them, and himself to be in them the way, the truth and the life for them; unto the end of which way, the knowledge of which truth, and enjoyment of which life, all men have a race to run and a way to come, before they can sit down at the end of their journey, and live in the knowledge of the truth as it is in Jesus.

1 John 3. 2.

Acts 17. 27.  
28.

Hosea 4 6.

2 Tim. 3. 7.

CHAP. II.

*The Authors Life and Conversation before and after the day of his Conversion; the manner of his converting, and his zeal in searching, trying and passing by all the Ways, Worships and Opinions of men, in their several Forms of Religion; how men appeared in it; how it all vanished away and ceased, as to him; and when.*

**H**Earken my beloved brethren, come behold, and see the race which you are to run, the way which you are to come, and the price that is to be won, as I will here shew unto you, by setting before you the race that I have run, the way that I have gone, and the price that I have won; wherein if the Lord will, you may behold the manner and course of my life, and the dealings of God with me all along, from the time he first created me and brought me forth of my mothers womb, to this day; and that you by comparing with it the manner and course of your life,

Phil 3:

1 Cor. 9. 14.



Job 42. 5.

life, and the dealings of God with you, may see how near a progress you have made to this price, the fathers Kingdom, and end of your journey. God himself, attainable in this life ; after which there is no more travelling, but you are set down, and at rest with the son in the bosom of the Father. And, when once I came to this state of the measure of the gift of Christ in me, I then was in a state to see God as he is, and the truth as it is in Jesus, made manifest in my flesh, and so was made to look back upon what I had seen, and formerly been from the day of my creation, to the day of my conversion, which the light of God within me did shew unto me, that I repented of, and was changed from my former life I lived, in the time of my ignorance ; and which by the light of God in me, I shall here shew unto you.

Gen. 2. 7.

For when God created me in my mothers womb, and breathed into me the breath of life, that I became a living soul, I was in a state of innocency, knowing neither good nor evil ; or as *Adam* in Paradise, and as all men else are when they are first created, and live ; but I quickly fell from this innocent state of *Adam* in Paradise, to the knowledge of good and evil, as to the state of *Adam* after his fall, sinful and wicked, and taking my own pleasure in all manner of sports and delights for outward recreation of the creature, without any true knowledge of the Creator, which for many years I would have gone many miles after, caring for no Religion at all neither did I know what it was, onely I heard of a God afar off, one that lived above the skies, sitting in a golden chair, and was like my self, which the Priests and people did talk of, as one that loved those that did well, and hated others that did ill ; and would at the last day come to judge me and all men according to their works (but I knew him not, but by hear-say, according to the common talk of people) and that his worship consisted in mens & womens going to Church, and such like service (but not childrens) and that this holiness consisted in abstaining from swearing, drunkenness, thieving, whoring, and such like sins ; which sins being not committed by me, I thought sufficient to save me, being taught so by (our Teachers) the Priests of those times, who themselves, as well as others, committed all manner of sin and wickedness, and who deceived both me and many thousands of souls by

by their delusions, but never taught us of a Jesus, all this while, neither could they, because they knew him not themselves; yet God was there with them under this dispensation, though veiled, and in a cloud; for clouds and darkness are round about him: but these clouds in some measure vanishing, as to me, I past them by, and prest forwards. Psal 97.2.

And now having lived for many years in this state of ignorance, under the Bishops and Prelatical Government; I then came to the Presbyterians, who began to reign in the others steads, exercising the same authority over mens consciences as the other did; and who after some short time I found to rule with as much force and cruelty, and to be as tyrannical as ever the others were, and that knew no more of God then the others did; onely they would talk a little more of Christ and Religion, using the outward expressions as a cloak to cover their nakedness, and to seduce the people to them: but for any true knowledge of Christ and Religion, they had none, neither any did they practise; yet here was God likewise, but still in a cloud, under darkness, that I passed by them also, and pressed forwards.

And I being yet willing to try all things; and I hearing of the Independants and Anabaptists starting up, as those that would reign in the room of the Presbyterians, I would try them also; and found them to be cloathed with a more finer habit then either Prelate or Presbyterian; for they had gained some finer outside forms of Religion, decked over more with Scripture terms, as cloaks, or figleaves to cover their nakedness: and called them the Ways and Ordinances of Christ, or at least, put that name upon them, to take away their reproach, though they were still their own, and of their own inventions: Gen. 3.7. for, as used by them, they are not according to the institution of Christ in the primitive times, as they think they are: wherefore they do but cheat themselves & others, having no true knowledg of God all this while, but by hearsay, and what they gain onely by their outside Forms, Ways, and Religious duties, which they are to count all lost for Christ; and in which I beheld them and all the rest of men, with all their differing Ways, Judgements and Opinions to be in all things superstitious and idola- Isa. 4. Phil. 3.7,8.



*Truths Testimony; and*

A. A. 17. 21,  
22, 23.

trous, as *Paul* did the *Galatians*. And so in the space of two years, beholding this their order in *London* being all to be but disorder and confusion I passed them all by, and prest forwards to the mark, for the price of the high calling or good in Christ Jesus; which is a calling above all things whatsoever, as of Presbytery, Independency, Anabaptism, and whatsoever calling else any man may now pretend to live; yet this is a calling above them all, which none of these have yet attained or to live.

In which two years time before mentioned, of walking among the Churches in *London*, of Presbyterians, independents and Anabaptists &c. I applied my self much to reading their books, searching and trying the Scriptures, whether these things they held were so or no, and to be so practised by them as they were, and contended for, which I found them not to be: Also in observing duties of prayer was I very frequent morning and evening, and as often as I had opportunity: and in hearing or writing of Sermons four or five in a day, from several men, which I spent much of my time after in reading.

Thus was I in that time, while I was trying their ways, as zealous as they could be in it, even hating, loathing and despising all my own, and other mens former ways, delights, pleasures and sports, and all delightful exercises: which I was not so much for before, but then I was as much against, counting them all to be but works of darkness, while they were so acted; yet was my self still (though under this dispensation of Grace) as blind and as ignorant as ever I was under that of nature, though I thought I saw and had knowledge: but I found since, that all the light and knowledge that I then thought I had of God, Christ, and the Devil, of Heaven and Hell, Salvation and Damnation, with all things else thereto belonging in that state of ignorance, was as carnal as ever; and I knew no more of it then I did when I was under the Prelates Ministry; only that there was a God afar off and not within me, which I still knew but by hearsay, as all that were of those opinions did; and therefore I may be bold to affirm, as also by experience I have known, that all the knowledge that Presbyterians, Independents, Anabaptists, and all others under any form of Worship, now have of those things,

things, while living under the dispensation of grace (only) while seeking the Lord is no more then but by hear-say, which they so long give themselves to believe, and are in bondage to, as to mens traditions; and no experience at all have they of these things, as to know them in truth, or as it is in Jesus. And this was all the knowledge and experience that I had, while under that dispensation of grace, or the Son of God manifesting (yet the same that they had) where I then saw the work but a doing, not done; salvation but a coming, and not come, and so saw not any thing then made perfect.

Then after two years were expired of my beholding this their order in *London*, seeing all the ways and opinions of men, with all their feigned righteousness, for to be but destruction and confusion, I prophesied of their downfall, which would shortly after come to pass, and which I have since, in part, seen to be fulfilled; for I saw that they were not built upon the true foundation Christ, as the rock which would stand, and was <sup>1 Cor. 3. 11.</sup> laid by God: but upon the foundation and buildings of men, <sup>Matth. 7. 26,</sup> laid by men on the sands, as that which would shake and fall, <sup>27.</sup> and would not endure the fire, even God when he appeared, but would, with all their Elements, melt before him as dross, and <sup>2 Pet. 3. 10.</sup> with all their fair heavens be burnt up before him as stubble, and vanish away before him as smoak, and as chaff before the wind: Wherefore I seeing them to be thus fitted for destruction, and prepared for the slaughter, I passed them all by, that I might not in my profession be destroyed with them, and would not go in, or be tyed in covenant to any of them, being none of them according to the institution of Christ; and they being thus weighed in the ballance of the Righteousness of Christ, by Christ, and there found too light, they vanished away, and so ceased, as to me.

And after this legal dispensation of the knowledge of Christ in the flesh, and the performing duties after the flesh, by me, was ended with me, and Christ appearing in power and glory to me; shewing me plainly of the Father, I then saw according <sup>John 16. 25.</sup> to that appearance of God to me in the Father, what and where God, Christ and the Devil was, and is, also heaven and hell, salvation and damnation, what and where that was, and is,



is, I having had the experience of it all within me; and so I saw, as to my self, a death of the one part, as of the Devil, hell and damnation, with all things, at the left hand of God; and a living of the other part, as of God, Christ, Heaven and Salvation, with all things, at the right hand of God; which was my dying to the one part, as to that on the left hand; and my living to the other part, as to that on the right hand, and which was to me the day of the Lord, and a restauration of all things to God; where, and at which time I saw one dispensation perfected in another. or grace perfected in glory, the Son perfected in the Father, or all things made perfect in God, the Kingdom of the Son delivered up to the Father; and where I saw all my own works, which ever I had done under any dispensation, before that of Christ in the Spirit, to be burnt up and made void to me, with all my prayers which I made, books which I had read, sermons which I had heard, besides and below Christ, all now appeared to be of no worth unto me, as to do me any good;

1 Cor. 15. 21. & for I had found one Jesus, that was ascended far above all heavens, that he might fill all things, and that had a name above every name that was named, of things in heaven, and of things on earth; in whom I was now found, without having my own righteousness, which is of the Law, but that which is through the faith of Christ, who was now become my worth, my life, my light, and my all, who had filled me with himself, and whom I saw to be all to me, and to do all for me, and to have given an end to all things besides himself in me; which made me now throw away all my books of Presbyterians, Independants, Anabaptists, and whatsoever else (as the believing Jews and Grecians had done before) and to forget all things therein, and not to know any thing any where, or in any thing, either without or within me, but Jesus Christ, and him crucified; and so to know my self in him, to have made my progress to him in the Fathers Kingdom, the end of my journey, where I shall no more be travelling, but be at rest with the Son, in the bosom of the Father: Which is the race that all men are to run, the way that all men are to go, and the work that all men are to do, even to deny themselves, and all things of themselves, and to follow Christ, till they come to Christ, if ever they mean to be perfect

Phil. 2. 9. &  
3 9.

Acts 19. 18,  
19.

Luke 9. 23,  
24.

fest with Christ : for, *If thou wilt be perfect, go and sell all that thou hast.* Mat. 19.21.

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C H A P. III.

*The Authors Call and Commission to preach ; what, and from whence it was; the Parish Priests Call and Commission to preach, what, and from whence that was.*

**W**Hen God in Christ did manifest himself to me for my conversion, the redemption of my body, and the salvation of my soul, to the perfecting of the body of Christ in and to me, as that I knew it, and was assured of it in my self, what, and when it vvas : I then savv it all to be in him, the same to all men as to me, though not manifest unto them ; and according to vvhhat I had received of the Lord. I vvas commanded by the Lord in me, to publish and declare to all sorts of men, vvithout respect of persons or opinions, vvith this Commission follovving :

First, that vvhatsoever I did speak or vvrite, it vvas to be my ovvn experience in the Lord, of God manifest in flesh, justified in the spirit. seen of Angels. preached unto the Gentiles, believed on in the World. received up into glory. Christ the same yesterday, to day, and for ever. And that I was not to speak or write any thing that should tend to the continuing, advancing or setting up of any thing that should perish or come to an end, and be in opposition to the Lord Jesus, as the setting up of any thing besides him was ; but that it should always tend to the advancement of his Kingdom, as of love, joy, peace and righteousness among men through Christ ; and to the throwing down of Antichrist and his Kingdom, with all deceiveableness and unrighteousness of men : and what I did, I was to do it freely, and in love, and not be chargeable or burthensome to any, to hinder any from coming into the Kingdom of the Lord, which was a free Kingdom ; nor to give any liberty to Antichrists Kingdom, which was a Kingdom of gain, hire, and self interest, and which consists of buying and selling the word of God  
and



A&S 18. 2,  
10, 11, 12,  
13, 14, 15, 16

and for which work the Lord would be with me, to support me to the end, as he was with *Paul* at *Corinth*; and by experience I have hitherto found him to be with me.

And thus was my Commission in & from the School of Christ, given by Christ at *Sion* house in heaven, to do the work of Christ as a free workman, loving all men, though enemies, and hating none and not from *Oxford* and *Cambridge*, or the Schools of Antichrist, by the laying on of the hands of the Bishops or Presbytery, to do the work of Antichrist as an hireling, loving those that would pay me or stand for me, and hating those that would not, as most of those have done that had their Call and Commission from thence: Neither was I to confer with flesh and blood, as to go to *Oxford* or *Cambridge*, this Committee or that Committee, to receive Orders from men, or to know whether I should preach or no, and so to be settled in some place by them, receive some yearly maintenance from them, as the Priests of *England* do, and have done with all that serve in Antichrists Kingdom, and receive his wages but without all this, or any part of it, I was immediately to go and publish him to the world, and to sinners, yea all men, without respect of persons, notwithstanding all the opposition that I might meet withal from all sorts of Religion, and among all sorts of men living under any Dispensation or Administration whatsoever, below this which I my self lived in, and was to declare.

And the first day that I began to prosecute this my Commission, as it was in me in the life and power of it (which I received not of man, nor by man, but of and by the Lord, and God the Father, who raised him from the dead, out of the grave, and in me) then was I persecuted, hated and rejected of men that knew it not, but were enemies to it; yet did no more to me then what had been done to others that were before me, and will be done to those that come after me; which I also looked upon to be part of my portion which was to follow and I to go through, and which I was yet to be possessed withal while I was in this work of preaching: but knowing this that still filling up the rest of the sufferings of Christ, which supported me, when I had finished my course, I should receive my crown; *Having suffered with Christ, I should also reign with him*; and so enduring

to the end, I should be saved and this was my portion also with the Lord, and the reward I received of the Lord, and is a living on the Gospel, with me; as it is written, *He that preaches the Gospel, shall live on the Gospel*, and not on other mens labours, nor walk by other mens lights, but the light of Christ in the Gospel dispensation: And now so far hitherto as I have fell short in any thing of this my Commission, to the knowledge of any, let me be blamed.

But to proceed, I shall go on as brief as I can to shew you the manner of my proceedings, and how I have been carried forth to this day. as shall be readily witnessed by the people of those parts in which I have been, and thus proceeded in the practice thereof, as followeth.

#### CHAP. IV.

*The Authors first prosecution of his Commission, and his being opposed for the same; how, by whom, and after what manner; who are the Ministers of Christ, and of Antichrist, with their different proceedings, both in judgement, doctrine, practice, manner, time, place, freedom and reward.*

First, *Paul* in his time speaking of himself and his own call, said then, *That above fourteen years ago he knew a man in Christ*, whether in the body, or out of the body, he could not tell, but such an one caught up into the third heaven, or paradise, and heard unspeakable words, which were not lawful for man to utter: And why unlawful? In respect of the Law of God it could not be unlawful; for God reveals nothing that is contrary to himself, or his own law, neither doth he make a law contrary to what he reveals: but it might be contrary to the laws of men, which they had made, and do still make, and so unlawful; and in this sense *Paul* might say, it was unlawful for man to utter, though not unlawful for God to utter: and for these reasons; first, in respect of the company amongst whom *Paul* was then living. when those words were made known to him, they being not able to bear them: And secondly, it may be that the



lavvs of the times vvere such, that if it should have been spoken, it vvould have been counted blasphemy, and himself have been persecuted for it, as it seems he vvvas for many things that he then spoke : And so in all ages since, vvhatsoever of God hath by God been revealed to men, contrary to the lavv of the times, hath been by that lavv unlavvful to utter, and so by men counted blasphemy, and the authors thereof accused as blasphemers. Was it not so vvith Christ, and vvith *Paul*, and the rest of the Apostles ? And hath it not been so since ? and is it not so novv ? I am sure my self with many others, can by experience witness it, and set our seals to it, since we knew it, and were assured of it.

And now from the time that these things were first made known to me, and I commanded to declare it to the world, it was with much opposition. and with so little outward freedom, that I was forced to appear in the clouds, and speak something darkly, and under parables, I abiding at that time in *Barkshire*, among a people whose spirits were not able to bear the sound of the truth, they being ignorant of it, and so enemies to it ; and which the laws of the times were then against, and most mens judgements and opinions contrary to it, and men more ready to persecute it, then otherways, as they have ever been. And I having not my freedom to speak, fell a writing ; which things were printed, and brought forth to publique view, in a Book entitled, *Divine Teachings* ; which many Ministers and Pastors of Churches living thereabouts, did streightway oppose, being that which was contrary to their judgements, doctrine and practise ; whose names are as follows, *Lancaster, Powell, Harrison, Pendarvice, Wells, Hughes*, and *Burgess*, who were then in *Barkshire* ; with *Osburn, Woolly, Glin*, and many others in *Oxfordshire* ; who cryed down all for heresie and blasphemy therein contained, without naming any particulars, saying it was a dangerous principle which it all tended unto, that if it were suffered, it would overthrow all (*Mens*) Religion ; whereupon severall disputes were occasioned between me and the said Ministers ; they all still endeavouring to confute me, or bring me to a recantation of these things revealed in me, and declared by me, which they counted erroneous and blasphemous ; and of which if I  
would

would have recanted, preferment by some was proffered me ; but there was one within me which resisted, and said, *Get thee behind me Satan*, I will none of it : neither is it *Herod* with all the chief of the Priests and Scribes of the people, that he had gathered together, that can destroy the childe Jesus after once he is born ; nor could these with all their subtilty, destroy that which was born in me, or bring me to a recantation of what I had declared, that I immediately departed out of these coasts, and saw much of God in it ; for I went strait abroad publishing the same things with boldness, both in writing and speaking, in several Countreys where I was desired to come. And there living in that Countrey of *Berkshire*, where I first began to publish these things, a man of eminency in the world, whom the Priests knew to be zealous for them and their ways, and they having not prevailed with me to write a recantation of those things I held, they then prevailed with him to joyn with them in buying up as many as they could get of the foresaid books, (entituled, *Divine Teachings*) in which those things were published, that they might spread no farther amongst the people ; of which books they bought to the value of about ten pounds worth, having no other way to stop them, and which the Priests would have had him to have burned ; but he was wiser then so ; and said, that he would rather keep them for waste paper, and did not know but that they might yield him his money again, if the things should after come in request ; but however, these books are again reprinted, and the things therein still maintained by me, being the same in me.

Thus we see how some men, out of zeal to their own opinions, and others for lucre of gain, not yet knowing the truth, will endeavour to hinder the spreading of truth, and so through ignorance and blind zeal, will turn persecutors of Christ, his Kingdom, and the Righteousness thereof.

This Kingdom of Christ, and all things therein, as love, joy, peace, life, light, heaven, and salvation in Christ alone, I ever since I knew it, and tasted of it, have not ceased to write of, publish and declare in several Countreys, both in publique and private, from house to house, in their Churches, Streets and Market-places, where the Lord hath been pleased to carry

*Acts 28. 30, 31.*



1 Cor. 9. 12.  
18, 19.

Acts 10. 33

John 10. 8.  
10.

Math 8. 20.

me, and where people desired me to come and were assembled together to hear me, I never desiring to be chargeable to any, to hinder any from coming into the Kingdom of the Lord, which is a free Kingdom; neither would I ever yield to take any outward maintenance from any upon that account of preaching, for that was but Antichrists hire, in Antichrists Kingdom, which most men yet have appeared to live in, nay, the purest Churches of Independents and Anabaptists, as well as Prelates and Presbyterians which though they have not all took tythes, they have took money or moneys worth; and so cannot say, as *Paul* did, *I have coveted no mans gold, silver, or apparel*: which is all but Antichrists pay, in Antichrists Kingdom, to Antichrists servants, whose servants all are that preach for gain or hire, and not for pure love to Christ and all people: and Christ saith of the hirelings, that they are but Thieves and Robbers, and fly when he that is free cometh; and this would quickly be manifest, were but tythes and the Priests hire put down, and every one have freedom to preach that could; I will warrant you that those Preachers that were sent from *Oxford* and *Cambridge*, would quickly fly from you, leave you, and preach no more to you, and yet you would have more Preachers then are now: for then every one that had received any thing of God, would freely declare it; and this would be according to the Gospel rule, which saith, *When thou art converted, strengthen thy brother*; and, *As every man hath received the gift, so let them administer one to another*; and not one to forbid another: for let one that preaches freely come into the Church or Parish of him that preaches for hire, and the hireling will presently forbid the freeman; saying, this is my house and my Parish (or Foxes hole) you shall not preach here: and though the men of the Parish (to wit, the Master) would have him yet the servant forbids him: And doth not the servant here exalt himself above the Master, the Priest above the people? but surely *he that exalts himself shall be brought low, and he that humbles himself shall be exalted*; and it is enough that the servant be as his Master, and not above his Master, though it hath been so hitherto between the people and their Ministers. What is the Church but the Town-house, in which the Priest, the Town-servant, is to do the Towns work, for which he

he receives the Towns wages? And what if the Master be willing that the servant should sit still, and set another to do his work notwithstanding the servant shall still have his wages? O but here is a slavish fear in the servant, that if another should do his work better then him, it would be to his disgrace; and more then that if the master should once find that he could have his work done freely, he would then hire no more; and what would then become of the hireling? he must pack up and be gone: and so saith Christ, *The hireling flyeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd (saith he) and know my sheep, and am known of mine:* John 10. 13, 14. And sure Christ never preached for hire, nor any that ever he sent, that ever I read of in Scripture: then those that do, were never sent by him, but by his enemy the Devil, or Man of Sin, to keep up a Kingdom contrary to his: and it is very likely, that the Man of Sin is their Master that sent them, because they so much preach up sin unpardoned, which is the keeping up of his Kingdom in which they live, and without which they could not live, as to keep up that trade of buying and selling the Word of God: for they live by telling the people of their sins, and some people love to have it so, who live in the same Kingdom with them, and that love to pay them Jer. 5. 30, 31.

But in the Kingdom of Christ, which is a free Kingdom, there is no such thing; there is no sin unpardoned, therefore no telling the people so, neither do the people there love to have it so: but there is all sin pardoned for all men, past, present, and to come; and those that are sent by Christ, and that live in that Kingdom, come with that message in their mouthes, That all sin is pardoned, and all men forgiven, sin and transgression finished, and everlasting Righteousness brought in by Christ alone: and this is my message which I have to all the world, and which I am to deliver freely, and for which those that have not the same message to deliver, do hate me, and persecute me: but I passed them all by, and would not be partaker of their sins; and he that hath kept me hitherto, keeps me still, that I may not do Antichrists work, neither receive Antichrists wages, or live by the sins of the people, as some others do. Dan. 9. 24.

But some may say, Did you never receive any money for preaching?



Acts 20. 33.  
34, 35.

preaching? I answer, I never received any that ever I put in my own purse; but where there was money appointed for preaching, and no Priest there to challenge it as his propriety, that either I must dispose of it, or others whom it concerned not, must put it in their own purses, I gave order that the poor of each Parish might have it, as will be witnessed in several places: and therefore can say with *Paul*, *I have coveted no mans silver, or gold, or apparel*: yet of this will I not glory, but I will glory in the Lord, who hath so far kept me from being a hireling in Antichrists Kingdom, that he will rather make all my ways appear more for the abominating and throwing down of all such Antichristian ways of maintenance, then for the setting of it up; for which the Priests, and all Impropiators, with all that live in that and the like maintenance, that knew me, or had heard of me, could never abide me, but always persecuted me, sought for my imprisonment, banishment or silencing, and also my life. While I was thus carried forth in contending for the truth, yet was I still ready to spend and be spent for the good of all people, even my enemies; and was more ready to give then to receive, according to my ability, and so still at peace in my self, through all things with Christ in God, that ever I undertook, and went through by him, in all my proceedings, to this day.

2 Cor. 12.  
15.

Acts 20. 35.

CHAP. V.

*The Authors further proceedings in his dealings with men in all conditions, under their several Forms and Administrations: That his Doctrine never tended to draw men to any Opinion under any one Form of Worship; but to press forwards to the life of God in Christ, above the Whorish Religion and Vanities of the World; that to live in Unity, Peace, and Love with all men, having peace with God, is the pure Religion.*

**A**ND now the manner of my farther dealings in Judgement and Doctrine with men in all conditions, under their several Forms, Administrations or Dispensations, was still a pressing of them forwards after Christ, to the knowledge of the truth as it is in Jesus, and not a staying of men any where, or endeavouring to draw men to any Form, Way, Worship or Opinion from Christ; neither to rail against any man of any opinion whatsoever, but to speak the truth to all, shewing what all those opinions of men are, and what, and where they themselves are, while under them; and how they are to forsake all, and follow Christ, be they Prelates, Presbyterians, Independents, Anabaptists, or whatsoever opinion else may be found out by man besides Christ, all are to pass away; and they are to pass them all by, as by so many harlots houses, standing by the ways side, by which poor souls are to pass, before they come to their rest; and into which, as into so many Ale-houses or Taverns, many thousand of poor souls are allured and drawn aside to eat, and to drink, and commit fornication with the Inhabitants thereof, neglecting their journey to *Canaan* or *Mount-Sion*; and where, for some time, they take up their rest, that many pass by them, and get into heaven before them, while they are feasting with harlots, the daughters of the great Whore that sits upon many waters, and on the mountains of mens holiness. eating bread, and drinking wine, until the Lord come to feast with them there, and by a strong hand overcome them, pull them down, or bring them forth, and to lead

Prov. 7.

Rev. 17. 14, 15.



lead them on, carrying them by all those opinions of men, onely to knock at their doors, as some have done before look in upon them, and behold their devotion; but not to go into them, lest they should be devoured by them: *For their house is the way to hell, going down to the chambers of death*: Therefore let not your hearts be inclined to their ways, go not astray in their pathes, lest you should stay or be seduced by them: But say, friends, come away, this is not your rest, arise, depart, for it is polluted, and if you stay, it will destroy you with a fore destruction; This say unto them, but go not in; for if you go in to them, the Devil will come and take you, make you drunk, and there cause you to stay, and so make you become Devils with him; or them, to accuse and persecute, eat, devour and condemn one another, or all that come not in to you, and be the same with you in your opinions: Therefore I advise you not to stay any where, nor to set your minds, desires and affections upon any thing below Christ, in the way you are to go to Christ; but still in all this your worshipping of God (as you call it) to press forwards to the mark, for the price of the high calling of God in Christ Jesus; where you will then rest, be at peace, and be satisfied, and where you will no more accuse, persecute, judge, devour and condemn one another, as you do; but where you will be reconciled in love one to another, and to all men, though your greatest enemies.

And this is the advice that I give to all men, in all that I say unto them, to press forwards to the knowledge of the truth, as it is in Jesus; and I do not go about to set up any thing below the Lord Jesus, nor to draw men to any opinion of things besides him; but to shew them the vanity and nothingness of all the ways and opinions of men below him, declaring what they are in themselves, and their places, shewing that they are but notions, and so mens inventions, shadows dying vanities, tormenting pleasures, things that would perish, and come to an end with the using, after the commandments and doctrines of men: yet never declared against them, so as to forbid any of them, that saw their life in them, but bid all men to wait till their change come; and not to go forth by their own strength, or awake their beloved before his time, till he shall come with a strong

strong hand, and lead them forth, and so place them in their own land, as in himself: And now having shewed them the vanity of all those things, I then set before them the love of God in Christ Jesus, with exhortations to love one another, as a sure testimony of their love to God; for the which I have been hated and persecuted by some men of all opinions and religions whatsoever in the world, whether Papists, Prelates, Presbyterians, Independents, Anabaptists, Ranters, Quakers, and whatsoever opinion else below the truth; though I love them all, and am with them all, and they all with me but a cloud is over them, that they see me not, neither know me, that is, they see not my life, being not yet reconciled to it: yet when this cloud shall be taken away from all, and the Sun of Righteousness risen in all, then shall they see both me and one another, and have joy in each other, and be at peace with all men, as being all brethren of one family, sons of one Father, heirs of one Kingdom, and so see themselves and all men dwelling together in one City, or heaven [God.]

Matth 23. 8.

And this is pure Religion, the new *Jerusalem*, the Kingdom of the Lord, and end of their journey; where *the wolf shall dwell with the lamb* (that is, the wicked with the godly, or men of all opinions meet and agree in one union and fellowship in the Lord Jesus) *And where the leopard shall lie down with the kid, and the calf, and the young lion, and the fatlings together, and a little child* (to wit Christ) *shall lead them; and the cow and the bear shall feed* (or all men who have been of different judgements, shall be of one mind in the Lord) *their young ones shall lye down together* (all men shall bring forth their seed unto God) *and the lion shall eat straw like the ox* (or God will tame the wildest of creatures, the persecutingst and most devouringst of men, or of things in men, that all shall be alike in knowledge) *and the sucking childe shall play on the hole of the ass, and the weaned child shall put his hand on the cockatrice den* (or he that is sucking at the breast, and he that is weaned from the breast of his own Religion, and shall not one envy another) *for the earth shall be full of the knowledge of the Lord, as the waters cover the sea*: that is, God will so manifest himself, that all men and creatures shall be in union together,

Isa. 11.



love one another, and do unto others, as they would others should do unto them: this is the Law and the Prophets; and this is the Kingdom of the Lord, and high calling of God, which all men are to press after, and not to rest till they are come in to it, and is no more nor no less then what I have always declared, as that which I received of the Lord; yet not that I *Richard Coppin*, as a creature, could at any time give to another what I myself have received, or teach another what I am taught, or do for another what the Lord hath done for me in that case, but I onely declare what I have received of the Lord, and am taught by the Lord, and what the Lord may do for others, when the time appointed of the Father shall come; for he that gives to me, as a creature, must give to them as creatures; and he that taught me, must teach them, if ever they be taught the truth: therefore *cease from man, whose breath is in his nostrils, for wherein is he to be accounted of?* and eye him the Lord Jesus, or that anointing within you, who is the salvation of all men, and whom you are to hear in all things; for all others besides him, that go forth as Teachers of the people, are but false Teachers, and Seducers, according to the Scripture, but the Lord alone, or this anointing in us is our onely Teacher; and men in speaking one to another, can do no more, as they are men, but tell one another what the Lord hath done for them; as the Prophet *David* saith, *Come hear, and I will tell thee what the Lord hath done for my soul*; and, *what we have seen, and heard, we declare unto you*, saith *Paul*: which declarations of men may conform each other in something which they before have had some little experience of in themselves, the Lord working with it, though they did not so know it as to utter it, which when it is declared to them, they may then set their seals to it as truth to them, there being in them the same spirit witnessing to the same things, which makes them believe it; *For he that believes hath the witness in himself*; but if there be not the same spirit witnessing in him that hears, as is in him that speaks, they cannot believe, or set seal to the truth of what is spoken, any further then it agrees with their own spirits or opinions but will rather persecute it to the death, and also them that shall declare it, as they have done to Christ,

the

Isa 2 22.

1 John 2.

the Apostles, and others since; that from thence and from such arises all persecutions.

And so having brought you thus far, to shew unto you my proceedings hitherto, both of my life and doctrine delivered to the world; I shall go on, and therein set before you a larger path of my persecution and tryals, both at *Worcester*, *Oxford*, and at *Glocester*, as of things considerable, from the first beginning to the end, as a further testimony to the truth: And first of my tryal at *Worcester*, and the proceedings thereunto.

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CHAP. VI.

*The Ministers malicious proceedings against the Author in Worcestershire, to bring him to a tryal: His examination before several Justices and Ministers, and his being bound over to Worcester Assizes; how, and for what.*

THE first proceedings of the Ministers against me, to bring me to a tryal at *Worcester*, was from my preaching at *Embsay* in *Worcestershire*, where I was desired by some of the Eminentest men of that Parish to come, and there to preach, where I continued for the space of four days, declaring the things which I had seen and heard of the Lord, both in publique and private, with the desire of the people, and the consent of the said Minister of that place: But the said Minister finding the people so much adhering to what I delivered, and believing in it more then in what he himself usually delivered amongst them, he began to be wrath, and was troubled; and fearing that he should lose his flock, or at least the benefit he received of them, he sent and caused a dispute, or at least a vain jangling to be between some certain Ministers of that Countrey and myself, while I was there; some of whose names are as follows, *Eason* of *Batsford*, *Collier* of *Blackly*, *Nevil*, and others, as Ministers to the people in their several Parishes, but no grace could they minister to the hearers, and therefore cannot be said in truth to be Ministers of Christ but of Antichrist, as appeared by what they declared to the people, as also by their practise; for they endeavoured to prove the Law under

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Pro. 8. 22, 23

Acts 4.

that administration of *Moses*, to be still in force, and that man by keeping of it, and doing the works thereof, should be saved by it, and there would be no need of Christ (said they) which thing I opposed them in, declaring streightway to the people, that if it were by the works of the Law, by which no flesh should be justified, then not of grace: but being by grace, it is no more of works, lest any man should boast, and say, they were fain to help God; and I further said, that if it were possible for any man now to keep the Law in every part and point thereof; yet there were no salvation by it, because God had found out another way, a new and a living way, even by Christ alone, or God manifest in flesh; and to this Christ saith, that he was set up from everlasting, to be the way, the truth and the light, and none can go to the father but by him: but the people hearing this, and therein confessing before the Ministers, themselves to be better satisfied in that which I had said, then in what they had heard from them, the Ministers left both me and the people, and went away raging against me, and saying, if they had me forth of the Church (that godly place) they would knock me on the head, or tread me underfoot: but I remained still speaking to the people, in which time they in this their rage went to *Nevils* house the Minister of that Town, and there consulted what they might do to prevent my coming again into that Countrey; even as the Priests and Elders in the time of the Apostles did consult together what they might do unto *Peter* and *John*, to prevent the spreading of their doctrine among the people, whom they threatned and commanded, that they should speak no more in the name of Jesus: So those Priests and Elders with whom I had to do, did in their consultation agree to get a warrant from some Justice of Peace of that County against me, and in it to charge me with blasphemy; and also threatned me with it, making it as publikely known as they could to fright me, though they knew not what blasphemy was, neither with what to charge me: but I hearing of it, and being willing to answer to any thing that I had spoke or done, I came to the said Town, where I understood the warrant was; and I abiding at a friends house, sent to the said Minister of the same Town, to come and produce

duce his warrant, which he reported he had against me ; for I was not ashamed to answer to any thing that they should lay to my charge But before he came unto me, he went to the rest of the said Ministers of that Countrey, to acquaint them with it, and to confer what they might do in it, I being come to Town, and they unsatisfied for the present what to have against me. But I willing to see the utmost of it, and it being so appointed by God that I should, I tarried there all night, and the next morning came *Nevil* with the Officer, and served the warrant upon me ; which was, that I should appear before the next Justice of Peace for that County, to answer for speaking of blasphemy ; but my accusers being not yet provided with things against me, they reported, as I was informed, that if I would forbear preaching after that manner, they would then forbear to trouble me ; of which I took no notice, but was willing they should proceed in the business, I being thereunto encouraged by the Lord ; then they to have time to provide themselves, ordered, that no Justice should meddle with it till we came to *Worcester*, which was from thence above twenty miles ; whither I, with many friends I had in the same Town, then went ; and there tarried till the next day before any accuser came, or that any thing could be found against me ; then to examine me they had called together several Justices, and many of the Clergy ; and having nothing at present against me, they examined me upon a paper of Interrogatories, sent in by the Priests my accusers ; which was, Whether I did not say such things as they would there accuse me of ; they thereby endeavouring to catch something from my own mouth at that time (o accuse me, having set several Watchmen over me (to wit Clergy men) for that purpose ; but having nothing from thence against me, then *Nevil*, who before served the warrant upon me, swore, that I should say, That they were evil Angels (meaning the Ministers, said he) that brought the tidings of damnation, and such ought not to be heard But they knowing themselves to be such that did declare such things of terror to the people, and I so discovering of them, their malice was so great towards me, that they would then have imprisoned me for so saying, and from the testimony of one man, my accuser ; but upon farther consideration there-  
of,



of, fearing they should do more then they could answer, they passed that by, and bound me over to the Assizes, which was within four days after, there to answer to that, and what more they in the mean time could get witnesses to swear; who also had appointed and imployed other Ministers of their tribe in that County, to examine before some Justices, several persons that had formerly been hearers of me, to see what more they could get against me from thence, but could not by them get any thing. Then the next Sabbath after my return from my examination at Worcester, and two days before the Assizes, I came again to Emload, the Town from whence I was accused; and I there being desired, spoke something among the people that day; then at night, I, with other friends, met together at one Thomas Rook, in the same Town, where we discoursed upon the Scriptures; in which time came in some malicious persons, as spies sent (as was supposed) by the said Minister of the place; who there propounded to me some questions, pretending for satisfaction, and to be informed in their judgements: but it appeared they came to catch something from me to witness against me at the Assizes, when they brought such things against me as (they said) I at that time spoke in private to them. And thus you may see of the wicked plots and devices of wicked men, to maintain their corrupt and self-interests, and to keep up a rotten Kingdom that is perishing and decaying: Who further proceeded against me as follows.

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CHAP. VII.

*Of his tryal at Worcester Affizes, before the Lord Chief Barron Wilde: The particular accusations against him; and his answers to them, With the proceedings of the Court; and how.*

**V**Pon the 23 day of March I appeared at Worcester, at the general Affizes there holden for that County; where *Ralph Nevil of Emload*, and *Giles Collier of Blockly*, Ministers of the said places in the same County, presented a Bill of Indictment against me to the Grand-Jury for blasphemy (as they said) who so found it, and returned it into the Court, where my Lord Chief Barron *Wilde* sate Judge of that Affize: before whom I was then called and there made my appearance: then the Petty-Jury, and the witnesses to the Bill being called, the Bill of Indictment was read in the Court; the particulars whereof are as follows:

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## The Charge in the Indictment.

**F**irst, that I should say, That they were evil Angels (meaning the Ministers who preach the Gospel of Christ) that told people of damnation, and that such ought not to be heard or believed.

Secondly, That all men whatsoever should be saved.

Thirdly, That those that heard me were all in heaven, and in glory.

Fourthly, That God was as much in them as in Christ.

Fifthly, That the Day of Judgement was begun 160 years ago.

Sixthly, That there was no general Day of Judgement.

Seventhly, That there was no heaven but in man.

Eighthly, That he that thought there was skill, to him there was



*was a hell; but he that thought there was no hell, to him there was no hell.*

Mar. 16. 60.

And after the Indictment was read, my accusers and the witnesses to the Bill were sworn, whose names are as followeth, *Ralph Nevil* of *Emload*, and *Giles Collier* of *Blockly*, accusers; *William Petty*, *William Fletcher*, and *John Froobury* of *Emload* witnesses, three in number, which was one more then Christ had; but never a couple of them swore one thing, but differed from each other in their Evidence, and who could hardly pronounce their words plain: but what they did swear, they had also in writing, what the pleasure of my accusers was to give them: and who were ready (as appeared) to swear any thing to accomplish their own ends, two of them being sons to one that rented the Glebe-land of *Nevil*, one of the accusers, for whom they swore; and the other the Clerks son of the same Town. But this being done, I was called to my answer, and began with these Propositions, as follows:

My Lord, I desire your Lordship that you will be pleased to grant me these few particulars:

First, That my accusers, being not men of the same discovery of God that I am, may therefore make it appear before this honourable Court, that they have taken the Engagement, else they are not to have the benefit of the Law.

Secondly, That no man whatsoever may be suffered to speak any thing against me, till they are sworn before this Honorable Court and my face.

Thirdly, That those witnesses which are here ready to testify in my behalf, may be also heard, and these Certificates which are here brought after me by several men, with several mens names to them, may be also read.

Fourthly, That I may have time and liberty given me to answer fully to every particular that may at this time be laid to my charge; and having a fair tryal, I shall be thankful to your Lordship; all which particulars being granted, the Court proceeded.

But before I came to answer their Indictment, my accusers presented to the Judge a book, with my name to it, entituled,

*Mans*

*Man's Righteousness Examined*; which book the Judge asked me if I would own. I answered, that unless I heard it read, I knew not that it was mine. Then said he, Here is your name to it. I answered again, that another might write a book, and put my name to it; or others of my name might write a book with that title: but if your Lordship will be pleased to cause the book to be read that I may hear it, I will tell you whether it be mine or no; who then read part of it himself, where he thought fit, and where my accusers directed him. All which I answered, and owned to be mine, as it was read. Then said the Judge, This book makes more for him then against him; for you accuse him for denying heaven and hell, when he acknowledges both in his book; which book the Judge put in his pocket, and so came to the Indictment; to which my answer was more large then you will have it here.

The first particular charged in the Indictment, and the answer to it was:

*First, that I should say, That they were all evil Angels; meaning the Ministers who preach the Gospel of Christ (said they) that told the people of damnation, and that such ought not to be heard or believed.*

*Answ.* My Lord, there are two administrations in manifestation; one of the Law, and another of the Gospel: First, that of the Law is a ministration of wrath, death, the curse, hell and condemnation, because under it sin appears to men unpardon- <sup>2 Cor. 3.</sup> ed. Secondly, that of the Gospel is a ministration of love, joy, peace, life, light, heaven, and salvation; for under that sin appeared to men pardoned. And those, who from Christ preach the Gospel of Christ, as *Paul* did, bring tidings of good things, when they preach the love of God in Christ to all people, that they appear to be good messengers, and so good Angels, sent of God; and such ought to be heard and believed, as it is written, *How beautiful are the feet of them that preach* <sup>Rom. 10. 15.</sup> *the Gospel of peace, and bring glad tidings of good things? but though we or an angel from heaven preach any other Gospel unto you then that which we have preached, let him be accursed* <sup>Gal. 1. 1. & 4. 14.</sup> *(saith Paul)* And you, saith he to the Galathians, received me as an Angel of God, even as Christ Jesus, when I preached



John 14. 1  
& 6. 45.  
Acts 7. 37

unto you the Gospel of Christ freely; when the other who preach up sin unpardoned to any people after the coming of Christ, whose coming is to fulfil all righteousness, and overcome all sin for all people, are not Ministers of the Gospel, but of the Law, and so bring not tidings of good things, but of evil things; wherefore they appear to be evil messengers, and so evil angels, reserved under chains of darkness so long; and such men and doctrines ought not to be heard or believed, who believe not themselves: *But hear and believe in me* (saith Christ) *for you shall be all taught of me*; and, *Him shall you hear in all things*, saith Moses.

And so much of the answer to the first Article, to prove them evil angels, (even as devils) who preach up sin unpardoned, and hold forth damnation belonging to any people any longer then while they believe not: and therefore I affirm, that such ought not to be heard or believed, who themselves believe not this to be true.

Secondly, *That all men whatsoever should be saved.*

2 Sam 14. 14

1 Tim. 2. 4,  
5, 6, 7.

Rom. 5. 18.

Rom. 11. 32.

*Answ.* God hath declared in Scripture both by the mouth of the Prophets and Apostles the salvation of all men, without respect of persons; who saith, *He will have all men to be saved, and to come unto the knowledge of the truth*; and, *There is one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time*: And doth God will and desire the salvation of all men? Then may we say, *Lord, who hath resisted thy will?* let thy will be done; as hath been our daily prayer unto him; and Paul saith, *That as by one man death and damnation came to all, so by one life and salvation came to all*; else Christ were not sufficient to save all that Adam lost, and to bring again all that was driven away: and it is nowhere said, that all men shall never be saved, and come to the knowledge of the truth: but it is said, that in due time all men shall be saved; and Paul was sent to preach this Gospel to the world, and to sinners, yea all men whatsoever; and he saith, *That God hath concluded them all under sin and unbelief, that he might have mercy upon all.*

And

And now, *If any man sin, he hath an advocate with the Father, Jesus Christ the righteous, who is a propitiation not onely for our sins (or the sins of a few, to wit, Apostles and Saints) but also for the sins of the whole world; and hath made full satisfaction for all, paid the debts of all, yea, all men past, present and to come, and that damnation to any creature is no longer but for that time wherein they believe not this to be done, as by experience I can testifie; for he that believes not is condemned already:* <sup>1 John 2, 2, 3.</sup> <sup>Isa. 53.</sup> <sup>John 3, 16.</sup> and a man may be an unbeliever one day, and a believer another; therefore damned one day, and saved another: And that which all men are to be saved from, and in due time shall be made manifest to them, is death and hell, in which abides the Devil, Sin and Damnation, all which shall be cast into the lake of fire, there to be ended, that it no more shall rise up in judgement against them, to accuse and condemn them: and God cannot, neither will he lose any thing that is of himself, or is himself, but the son of perdition, that damnable state of unbelievers, together with all that is of the creature as found out by the creature, to wit, his own inventions, in that state of sin and death; for God made man upright, just and good; and I dare not say, that any creature which God made shall go to any local hell to be tormented, after he is departed out of this visible being, because the Scripture saith it not, but saith, *That the body when it falls, goeth to the earth from whence it came, and the soul to God that gave it:* <sup>Eccles. 12 7.</sup> And it is most certain, that God gave to every man his soul; therefore he will take every mans soul to himself again, because it can live in no other but him; for every thing returns to its centre, and still lives and remains the same in and with God, as at the first, who will cast away none that comes to him, and are of him; but one God made us all, and is a husband to us all, and we all are his Spouse, though we all know it not; *For thy maker is thy husband the Lord of hosts is his name, the God of the whole earth shall he be called;* and though for the time of our rebellion against him, he may seem to us to hide his face from us (in our apprehensions) yet with an everlasting loving kindness doth he still love us, and will save us, and so cause us to behold his face again, to forget the shame of our youth, and the things that are behind, and remember the reproach <sup>Isa. 54. 4, 5, 6, 7, 8.</sup>



Isa. 54. 4.

of our widowhood no more : being now returned (in knowledge) to him who is our husband and first love, with whom we shall live for ever, world without end ; therefore to say that all men whatsoever may be saved, though it appear not to them so long as they all believe not, is no more then what the Scripture saith. And so much of the answer to the second Article, that all men whatsoever should be saved.

But my accusers were troubled, and thought my answer too large, and the time too long that I had to plead ; who told the Judge that my lungs were so strong, that if he suffered me still to go on, I would never have done ; but the Judge honestly reproved them, saying, that he had heard them, and was now to hear me, who bid me go on.

Thirdly, *That all that heard me were in heaven and glory.*

1 Cor. 12. 27.

Ephes. 5. 20.

Joh. 17. 5.

22, 23, 24,

25, 26.

1 John 6. 19.

1 John 12. 32.

*Ans<sup>r</sup>.* The Saints of God, which are the body of Christ, and members in particular, cannot be separated from their head, which is Christ, being all members of his body, of his flesh, and of his bones, and Christ the head of every man being in heaven and in glory, every man therefore may be said to be in heaven and in glory with him ; yea, in the same glory that Christ himself is in, though not yet revealed to them ; for saith Christ to his Father, *Father, glorifie me with thy self, with the glory I had with thee before the world was ; and the glory that thou hast given me, I have given them, that they may be one, even as we are one, I in them, and thou in me, that they be made perfect in one :* And the desire of Christ then was, that they might be with him to behold his glory ; and, *O righteous Father (saith he) I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them ;* And Christ and they being one in another, they cannot be parted one from another, but where the one is, the other is also ; and Christ in raising up himself to heaven, raised up them with himself ; for *together with my dead body (or as my dead body) shall they arise (saith Christ) and I, if I be lifted up, will draw all men unto me ;* and Paul saith, *He hath raised us up together, and made us sit together in heavenly places in Christ Jesus ;* and, Both

he that sanctifieth, and they who are sanctified, are all of one (yea, Ephes. 2. 6. of one God and Father) for which cause he is not ashamed to call Heb. 2. 11. them brethren; and as they are all brethren, so they are also heirs, co-heirs, and joynt-heirs with him in the same heaven and glory of the Father, that Christ is heir in, though they yet know it not; and therefore all that is yet wanting in and to men, is onely a manifestation and enjoyment of this in themselves, which in due time will be made manifest to them all, as the Lord Jesus shall appear in them, and God by him be made known to them.

Fourthly, *That God was as much in them as in Christ.*

*Ans.* That God who is the power, life, and light of all men, and that cannot be divided from, neither confined to any one man, is the same in all men, as he was in that one man, called Christ, born of the Virgin Mary, and crucified at Jerusalem, though he be not yet so fully manifested to and in all men, as he was to and in him, he being the first born among many brethren, or the first appearance of humane nature, in whom God did so fully and manifestly appear to be living, moving, acting, and bringing forth himself in the manifestation of his love in power, life, light and glory; yet that God is in all, and all are in him (as also saith the Scripture) for in him we all live, move, and have our being; and, there is one God and Father of all, who is above all, through all, and in all, both in Jews, Gentiles, Heathens, Pagans, Turks, Infidels, or whatsoever else they may be called, and there is no difference, or respect of persons with God, but in the manifestation of this to themselves, which none can have till the Holy Ghost, even the Spirit of truth, comes upon them, as it did on him, and reveal it to them, as it did to him, which he hath promised, that in due time shall come and bring all things to their remembrance: & there is no man but hath God in him, yea, the same God that Christ had, though not the same measure of knowledge and understanding, till Christ in them hath revealed it. And that the Gentiles might come to know this, Paul prays for them, that they might be strengthened with all might in the inner man (that is, with all God) to comprehend with all Saints what

Rom. 8. 29.

Acts 17. 28.  
Ephes. 4. 6.



Eph. 3. 16,  
17, 18, 19.

is the breadth, and length, and depth and height, and to know the love of Christ, which passeth knowledge, that they might be filled with all the fulness of God, even as Christ was, to have in them the same mind, the same love, life and light, and so be filled with the same fulness of grace and glory, whereby they come unto a perfect man, unto the measure of the stature of the fulness of Christ, to know that as he was, so are we in this world; and therefore it is no blasphemy to say that God may be as much in them as in Christ (considered as a man) though it do not yet appear so to them, as in due time it may and will when God shall be more revealed to them, and they more enjoy him in the manifestation.

Eph. 4. 13.  
1 Ioh 4. 17.

Fifthly, *That the day of judgement was began sixteen hundred years ago.*

Iohn 12. 13.  
Iohn 9 39.

*Ans<sup>w</sup>* My Lord, according to Scripture acceptation it was so; for said Christ; *Now is the Judgement of this world; now shall the Prince of this world be cast out; and for Judgement am I come into this world* (said Christ) *that they which see not, might see; and that they which see might be made blind;* and this coming of Christ to Judgement according to the Scripture, was above sixteen hundred years past, and yet is continued to this day, though most men are blind and yet see it not, which some shall so long as they have eyes of their own to see, and ears of their own to hear, till they see with the Lords eye, and hear with the Lords ear; and the Apostle also said, that the time was then come, *that judgement must begin at the House of God, even with righteous men, or men under any form of Religion, that had any thing of their own righteousness to trust in, besides Christ their righteousness.*

1 Pet. 4. 17.

Ioh. 16. 7 8.

That this day of Judgement did then begin, we find; for so soon as he was but ascended and had led captivity captive, he sent the holy Ghost the Comforter, even the spirit of truth which should convince the world of sin, of righteousness and of judgement; and so bring all things to mans remembrance, destroying all that is a lye in man by the spirit of Judgement and of burning; when he shall appear to sit (in man his Temple)

as a refiner and purifier of gold and silver, to purge out all dross, sin and corruption, and to make man a vessel holding nothing but righteousness, peace and joy, which work of judgement was then begun with some, coming on to others, and is not ended to this day with all, neither will, so long as sin is in the world reigning in any creature, and till we see sin and transgression finished in us, as no more to be imputed to us; we see not an end of the day of Judgement with us, till we see Christ to have opened the prison doors, broken all bonds, put all enemies under his feet, set us at liberty, and delivered up the Kingdom to the Father, that God may be all in all; and so much for the day of Judgement, that it was begun sixteen hundred years ago, according to the Scriptures.

Mal 3.3.

1 Cor. 15.  
24. &c.

*Sixthly. That there was no general day of Judgement.*

*Ans.* My Lord; I know no other day of Judgement as to me, then what I have already declared to your Lordship, which is to be the same with every creature before it can be finished; and this may be said to be A general day, wherein all men are to appear before Christ to be Judged by him in love; for the time is come, &c. And though this time of Judgement may be called a day, yet this day may be thousands of years before all the world in every man may be Judged, all sin and transgression finished as to them, and they all set free in the Lord; For one day with the Lord is as a thousand years, and a thousand years as one day; and did men once taste and feel of the workings of God in and upon their souls, in manifesting his love to them, for the taking away of sin and transgression from them, they would then be satisfied touching this day of the Lord, which for my part I am already satisfied in, and therefore cannot but declare it, and bear witness to it as that which is truth to me, and according to the Scriptures; and they that know any other, let them declare that, as I have declared this.

2 Pet. 3. 8.

Seventhly.



Seventhly. *That there was no heaven but in man.*

Rom 14.17.

*Ans.* My Lord ; Those words do not say there is none at all, but that it is in man, yet without confinement, and this the Scripture also declares ; therefore if we would know where heaven is, let us first know what it is, and the Scripture tells us, that the Kingdom of heaven is *Righteousness, peace and joy in the holy Ghost*, and that it is within us; for when the Scribes and Pharises came to Christ to demand of him when the Kingdom of God should come, ( as men still do ) he answered them, that *The Kingdom of God cometh not with observations, neither shall they say, lo here, or lo there; for behold the Kingdom of God is within you*; and where should the Kingdom of Christ, which is a Kingdom of righteousness, peace and joy appear to be, that men might have peace and joy in it, and God glorified by it, but in man, the place which the Lord hath appointed for himself to dwell in? for behold the Tabernacle of God is with men, that he might be a Comforter to them, to encrease amongst them righteousness, peace, and joy, which is the Kingdom of the Lord; and till we have it in our selves, we have it not any where; but if there, then every where, which is a new name written that no man knows but he that hath it; and thus the Scripture declares unto us, what, and where heaven is, and I know no other heaven (as to me) in which is mans salvation, from sin, death, hell, and the world, but Christ in man, and man in Christ; and they that will have any other, let them declare what and where that is, as I have declared what and where this is, which is according to the Scripture, and my own experience.

*Eighthly. That he who thought there was a hell, to him there was a hell; but he that thought there was no hell, to him there was no hell.*

*Ans.* My Lord, I yet know no other hell as to me, then what I have found in my own conscience, though the time hath been, that I have feared another as most men do, and as all men else have done till their consciences were purged: but this I have

have found in my self that when it pleased God to make know Christ to me, to take away from me the fear of hell, he all<sup>o</sup> took away hell; *for fear bath torment*; therefore to me it appears, that while we live in the fear of hell, we have it, are in it, and so subject to the punishment of it, being kept in bondage by it, till Christ in us shall destroy that fear, and so set our minds at liberry, as is written, *That for as much as the children are partakers of flesh and blood, Jesus Christ himself took part of the same, that through death he might destroy him that had the power of death, which is the Devil, and so free them who all their life time were subject to bondage*; and now happy is that soul that sees himself so made free by Christ; for he is free indeed, and now sees an end of the Devil, sin, death, and hell, which he before lived in fear of, and was in bondage to; and therefore when the Lord Jesus is pleased to deliver us from the fear of it, that it shall no more have power over us, and thereby manifest in us perfect love wherein is no fear, he then delivers us from hell it self, from which every believer is freed; *but the fearful and unbelieving, and the abominable and murthebers, and whoremong-ers, and sorcerers, and Idolaters, and all lyars,* (while they so remain) *are cast into it*, and so have their part in the Lake of fire burning with brimstone, till the Lord Jesus by his mighty power shall quench the fire, raise them up, and overcome all their enemies for them, and so restore peace to them, in him that is their peace, the Lord Jesus; and then he that hath part in the first resurrection through Christ (or is once made free by Christ) of him the second death shall have no power; but he is changed from death unto life by the spirit of the Lord, and so sees an end of death and hell, as to him: All which I shall leave to your Lordships consideration and this honorable Court. and do give you many thanks for that I have had liberty to speak for my self.

Rev. 21.

But my accusers were much troubled that I had so fair a hearing, and began to urge many other things of their own inventions against me, which was not in the Indictment. First they said, that I denyed the Law of *Moses*, in saying there was no salvation by it, which they affirmed it was if man would keep it; That if it were possible for a man now to keep the Law in the

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letter



letter of it ( which that it is impossible ) yet there would be no salvation by it for any man : God having found out another way, even by Jesus Christ, without which no man could be saved.

2. They said, that I denyed the keeping of the Sabbath, which they went to prove from the fourth Commandment, *Remember thou keep holy the Sabbath day.*

To which I answered, that the true Sabbath of a Christian was Christ, and I knew no other, as to me, though that day which they now call a Sabbath day, I keep it as exactly and as purely as any of them did, in preaching to the people ; but not upon the account of a Sabbath day, but as the first day of the week, as the Apostles did, being a day set apart for that use.

3. They said, that I spake in derision of heaven, saying that if a Mill-stone were at heaven, it would be hundreds of years a coming down.

To which I answered, That I never said the words, but one in my company did once say, that they were spoken by a Minister in the Pulpit, who there endeavouring to shew unto the people the vast distance between heaven and earth ; told them, that if a Mill-stone were at heaven, it would be many hundred years a coming down, and that one of his hearers should make answer, that if heaven were above the skies, and a Mill-stone so long a coming down, how long then should he be a going up ? And this, my Lord, was declared by one of their own tribe, yet they would ascribe it to me, though I never said the words.

4. They said, that I should deny the resurrection of the body, and said, there was no other but what was in flowers and grass; also when the Corps laid in a grave were cast up again, though turned to earth, then was there a resurrection.

To which I answered, that the resurrection of the dead I never denyed, but do alwayes affirm it; neither did I ever speak those words, though they might be spoke in my company : Yet it may be said that in this there is a resurrection, though not denying any other, for the vertue of every carcass laid in the earth, doth ascend upwards with the earth, and so come forth in flowers and grass; also when a grave is digged, and the body before  
laid

laid in it, though rotted to earth, again cast up with the bones and all things thereto belonging, then may it be said to be a resurrection of that body, and the true resurrection not denied : but those things being thus answered, and the malice of my accusers made manifest, the Judge appeared more satisfied, and my accusers more ashamed.

Then after the Judge had heard the whole business, and declared the substance thereof to the Jury (who understood it not) they went forth to consult upon their Verdict, whether all, or any part of the charge were blasphemy by the Act, or no ; who returned in their Verdict, guilty : being asked of what part, they said of that concerning heaven and hell.

Then the Judge told them, that unless it came directly under the Act of blasphemy in every particular point, it could not be found as blasphemy ; who himself call'd for the Act, and comparing it with the Indictment, found it not as the Jury had said, to be within the Act for blasphemy, for which he reprov'd them, repeating the words of the Act to them, which was as follows.

*Judge.* He that shall avowedly affirm and maintain there is no heaven and hell, its blasphemy by that Act, but that he doth not say but doth acknowledge there is a heaven and hell in man, as you see him prove, and therefore doth not affirm there is none at all : and words spoken by way of private conference in discourse, ( as the witnesses do confess this was ) it might be only spoken by way of Proposition or Querie, to try the Judgements of others, and not as his own judgement ; and then cannot be said to be avowed and affirmed, therefore not within the Act : however he shall continue bound till the next Assizes, to discharge the Law, as said the Judge.

Then I desired liberty to speak a little more before I departed from the Court : which was as follows.



## CHAP. VIII.

*The Speech made to the Judge after the Tryal, to indicate his own and other mens preaching, without a call from the University; Wherein is a true discovery of the Word of God and the Scripture, what it is. Of his taking his leave of the Court.*

**M**Y Lord, I have here been maliciously and falsely persecuted by my adversaries, as hath appeared before the Court this day; and now is the law open on my behalf against all that have falsely appeared against me; but he that is my Teacher teaches me no such thing, as to seek revenge; but freely to forgive my enemies, to love them that hate me, and so leave all things to him, who will reward every man according to his works; *For vengeance is mine, and I will repay* (saith the Lord.)

And the reason why those men do thus persecute me, is for the malice they have against me for exercising these gifts that God hath given me for his glory, the comfort of my soul, and benefit of his people; which gifts they know not, because they know not him, neither will they hear him, but speak evil of the things that are taught by him; when without him we know nothing, and are taught nothing, according as it is written, *That no man knows the Son, but the Father; nor no man knows the Father, but the Son, and he to whom the Son shall reveal him*: So the true knowledge of God is not taught of man, nor by men, but comes onely by the revelation of Jesus Christ, as that which is most hated by men: And when it pleased God to reveal his Son in me, as he did in *Paul*, I, with him, conferred not with flesh and blood, as those men do; that is, I went not to this or that place, as unto men, to receive orders from them, and to know before hand what I should have for my preaching, as other men do, and have done; but I went immediately declaring the things I had seen and heard from the Lord, wheresoever I was desired; and what I did, was freely, and in love to the Lord Jesus and his people, without any price or reward of men; when others who have their gifts from men, will look to be rewarded

Mat. 11. 27.

Gal. 1 12.  
15, 16.

warded by men; and good reason too that men should sell what they buy : But those mens gifts are bought, therefore do they sell them, as other Trades-men do, for their own advantage ; for if they can have but five or ten pound more in another Parish, they will leave the one for the other, and yet no longer then they pay them, will they preach to them, without going to Law with them ; which shews that they preach not in love to the Lord Jesus and his people, but in love to that which the people have, and so seek not them, but theirs ; when I for my part in all my practice of preaching hitherto, have not sought theirs, but them, and would gladly spend and be spent for them to do <sup>2 Cor. 12.</sup> them good, as they will be ready to testifie : And for this am I <sup>14, 15.</sup> hated and persecuted by them that know me not ; nevertheless I cannot but speak the things that I have been taught of the Lord ; *for as every man hath received the gift, so let them administer one to another ; and, What is revealed in secret, shall be published upon the house tops* (saith the Lord) and this shall I do if God permit.

The Judge said, And you do well in so doing ; for you may preach wheresoever you are desired, so long as you keep close to the word of God, and make that to be your rule.

I answered, my Lord, I thank you, and I shall do so. But what do you call the Word of God ?

Said the Judge, the Scripture is the Word of God.

I answered, that the Scripture, as written in ink and paper, is not the Word of God, but a dead letter, which in the reading and hearing thereof, tells us onely in the ear what the Word of God is, but cannot teach or tell the mind ; neither doth it any where say for it self, that it self is the Word of God that can teach us ; but that we are all taught of the Lord, who is himself the Word, the Uction, the Holy one, and anointing within us ; therefore let us not give more honour to the Scripture then the Scripture takes to it self, but let honour be given to whom honour is due, and glory to whom glory is due ; and in this we shall give all unto God, who is himself the true Word and Teacher, as the Scripture declares him to be ; for saith John, *In the beginning was the Word, and the Word was with* <sup>John 1. 1, 2.</sup> *God, and the word was God ; the same was in the beginning with*  
God



Verse 14.

God: and this Word became flesh and dwelt among us, that it might teach us all things (and saith John) *we behold the glory of him, as the glory of the only begotten Son of God, full of grace and truth*, which is not the Scripture, as written in the Letter, but God written in our flesh, is this Word.

Heb. 4. 12.

Again secondly, the Scripture tells us, that *the Word of God is quick, and powerful, & sharper then any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joynts and marrow, and is a discerner of the thoughts and intents of the heart*: And this the Scripture cannot do, but God himself, as the Scripture tells us; for it saith, That he is the searcher of the heart, and the tryer of the reins, and the divider asunder of soul and spirit, and discerns the thoughts and intents of mens hearts; and so the searcher and tryer of all things (as saith the Scripture.)

Rev. 19. 11,  
12, 13.

Again thirdly, the Scripture tells us of Christs riding upon a white horse, conquering and to conquer, and that his name was called *The Word of God*; and not that the Scriptures were so called: And let not us rob God of that honour and title due unto himself, to give to the Scripture, but what the Scripture saith both of God and it self, that let us say also. The Scripture also saith, that *the Letter kills, but the Spirit gives life*; which spirit is the Word, and the Word is Christ. *I am come that you may have life* (saith Christ) and, *because I live, ye shall live also*: And this Word (even Christ) is nigh us, in us, yea round about us, still teaching of us, and giving life unto us, which is the work of Christ, and not the Scripture. But this I will say of the Scripture (which is what the Scripture saith of it self) that it is an outward testimony of God, his mind, Christ the Word, Faith and Eternal Life, Heaven and Salvation to those that do believe; but not that it self is either of all these, or can give unto us the knowledge of it; and that we might know the insufficiency of it, Christ in it bids us *search the Scriptures*. (for saith he) *in them you think to have eternal life, and they are they which testify of me; and ye will not come to me, that ye may have life*: Yet this Scripture, as it is given by inspiration, so it is profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, throughly

1 Cor. 3. 6.

John 14. 19.

Rom 10. 8.

Ioh. 9. 39. 40

2 Tim. 3.  
16, 17.

thoroughly furnished to all good works : and not as it lies in the letter, but as it is inspired, revealed or made manifest in our hearts and minds by the Holy Ghost: for (saith the Lord) *I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people, and cause them to walk in my statutes, of loving one another.* Jer. 31. 33,34.

And the Word of God being once written in our hearts, it is then profitable for us, to teach, reprove, correct and instruct us, make us perfect in the inward man, furnish us. fit and qualifie us with gifts and graces unto all good works, and no otherwise can it do it for us, but as it is within us.

And this is the honour and praise that I will give to the Word of God, and to the Scripture, to sum it all up in God, in whom I desire to know, to live, to act, and enjoy all things of God; and I desire not to speak, think, act or maintain any thing that I have not the letter for, as well as the Spirit; the truth and mystery of which letter no man knows till he hath it revealed to him by the Spirit, and Internal Word, that declares the Father plainly, which so far as it speaks in me, and declares the mind of God to me, I shall not be silent. Mat. 11. 27.

And now, my Lord, I give you many thanks that you have so patiently heard me, and given me liberty to speak for my self. Yet before I depart, I shall desire to present one Scripture more, which I shall but onely read, and so leave it to the consideration of this honourable Court.

Said the Judge, I thought you had done.

*Ans.* If your Lordship desire it, I have.

Said the Judge, Nay, but we will hear your Scripture.

*Ans.* It is in the sixth of the *Acts*, from the 8. verse to the end.

*And Steven full of faith and power, did great wonders and miracles among the people: then there arose certain of the Synagogue, which is called the Synagogue of the Libertines, Cyreneans, Alexandrians, and of them of Cilicia, and of Asia, disputing with Steven, and they were not able to resist the wisdom and the spirit by which he spake; then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God; and they stirred up the people, and the Elders, and the Scribes, and*  
came



A&amp;S 6. 12.

came upon him, and caught him, and brought him to th<sup>e</sup> Council, and set up false Witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the Law; for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the Customs which Moses delivered us: and all that sate in the Counsel, looked stedfastly on him, saw his face as it had been the face of an Angel.

A&S 5. 41,  
42.

And now I shall take my leave, according as the Apostles in times past have done, who when they had suffered for the name of Christ, they departed from the presence of the Council, rejoycing that they were counted worthy to suffer shame for his name (so shall I at this time) and (as) daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ; so shall not I, my Lord, cease to do the same, so far as God shall enable me; and so I take my leave of your Lordship.

And paying the fees of the Court, I was discharged for that time.

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### CHAP. IX.

*The Authors second appearing at Worcester, before Judge Nicholes and the proceedings thereof: also his being bound from thence to Oxford; how, and for what.*

AND I standing bound until the next Assizes at Worcester, which was then six moneths to come, my accusers Ralph Nevil and Giles Collier in the mean time imployed men on purpose to follow me from place to place, where they heard I preached or came, to enquire into my Doctrine, Life and Conversation, with endeavours to get something more against me, to accuse me at the next Assizes following, as my self and several persons well knew. And they hearing of some difference in dispute that was between some Ministers and my self at Enstone in Oxfordshire, where I had before been and preached, they came to an Inn in Enston, and sent for the Ministers that differed

differed with me, of whom they got a certificate of some particulars which they said I there delivered, and which they counted blasphemy.

And when I appeared at *Worcester* next Assizes, before Judge *Nicholes*, my accusers gave to the Judge their certificate, which was as follows: First, *That I should say Christ dyed for his own sins as well as the Peoples.* Secondly, *That there was no heaven and hell but what was in man.* Thirdly, *That everlasting life should end in this life.* But no witness sworn to it: And my accusers having no witness there, they, with many fair speeches used to the Judge desired him to bind me to appear at the next General Assizes holden at *Oxford*, to answer to what was in this their certificate, and what more they in the mean time could find against me: For, said they to the Judge, that being his own Countrey, we shall there by that time get something more against him. And the Judge willing to do my accusers a pleasure against me, as *Festus* did the Jews against *Paul*, when he left him bound: So Judge *Nicholes*, without any oath made by any man against me, demanded of me bail for my appearance at *Oxford* Assizes which was six moneths after that, and would not suffer me to speak for my self, but took part with my accusers.

Then I desired of him law and justice; and told him, that there being nothing upon oath proved against me, there was no reason that I should stand any longer bound.

Said the Judge, if I will have it so, you shall stand bound, &c

*Answ.* My Lord, if you will make your will a Law. I cannot help that; but this I know that as you use the exactness of the Law, in condemning those whom the Law condemns, so you ought to use the exactness of the Law, in freeing those whom the Law frees. But the Law at this time frees me, therefore I desire it.

No, said the Judge, you shall not be freed for I understand that you take upon you to preach and never staid to take your degrees at the University; you shall therefore appear at *Oxford* to answer to those things there. And said the Judge, if I would take upon me to preach, I could preach as well as you,



*Truths Testimony; and*

and better, for I was bred up to more learning then you, and yet I wil not take it upon me, because I was not called to it, &c.

Act. 23. 11.

*Answer*, My Lord, I was called to Preach, and you were not; do you know what the call is? if you did, you would not oppose it; and if it be the Lords will that I must appear at *Oxford* to answer things as I have done at *Worcester*, his will be done; for I remember what the Lord said unto *Paul* when he was bound from place to place; *Be of good cheer Paul* (said he) *for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome*; and now am I not only ready to be bound, but to suffer for his name, and to bear witness of the Truth at *Oxford*, as I have done at *Worcester*, and shall have peace in all things therein, knowing it to be the Lords cause for which I stand bound. So giving in bayl, and paying the Fees of the Court, I was dismissed until the next appearance at *Oxford*.

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C H A P. X.

*The Authors tryal at Oxford Assizes before Serjeant Green; the particular accusations against him, and his answers to them, with the proceedings of the Court, and how; also the ignorance of the Jury, and the malice of his Adversaries discovered.*

**V**Pon the tenth day of *March* 1652. I appeared at *Oxford* Assizes, where *Ralph Nevil* of *Emload*, and *Giles Collier* of *Blockly* in the County of *Worcester* preferred a Bill of Indictment against me to the Grand Jury (as they said) for blasphemy; the Charge therein is as follows.

The

## The Charge in the Indictment.

**F**irst. (*That I should say*) *That Christ dyed for his own sins as well as the Peoples.*

**S**econdly. *That there is no heaven and hell but what is in man.*

**T**hirdly. *That everlasting life should end in this life.*

These are the things which by them I was Indicted for as blasphemy, and which by the Grand Jury were so found and returned to the Court, that I was put upon the tryal thereof.

But before you come to the tryal, I shall speak something of both Juries, as of carnal natural men, and so ignorant of such things as they were to enquire into concerning me; for the natural man knows not the things of God, neither can he, because they are spiritually discerned: but sure for the most part they were but carnal men, therefore in such things ignorant men, and against such things malicious men, as hath been known: being also men for the most part known to be of the Bishops and Presbyterian opinion, very few of the Independants, though there is but little difference between them in their opinions concerning their judgements and knowledge in such things, of whom it may be said and also proved, as hath appeared by their practise, that they aim more at their own worldly, private, and self-interests, then at the glory of God, or good of other people, and which is well known have been, and gladly would be persecutors of those that live godly in Christ Jesus, and that are not the same with them in their opinions, as hath appeared by some of them, which both I and others have already known by experience: yet I love them still in the same love as I love all others, and will the salvation of their souls as of all others, though they may not so love me, but hate me, for that they never saw or heard from me.

And therefore it is most evident, that they proceeded against me from the malice they had to me, and not any thing known to me for any blasphemy there was in it, for I am sure there was



none, neither could any be found, either by the Law of God or of man as first for the Law of God I am sure it is not, for there is nothing in all the Scripture writ against it; however all blasphemy on Gods part is forgiven, and Christ hath already answered for it, in the behalf of all men.

And secondly, for the Law of man or any late Act of Parliament made against blasphemy, I am also sure that there is never a particular contained in this Bill that comes within the compass of the Act: as for the first and last particulars in the Bill, that Christ should die for his own sins, as well as for the peoples, and that everlasting life should end in this life, there is no mention of it made in the Act. Then for the second, that there is no heaven and hell but what is in man, there is no mention made of it neither, as these words are laid down and expressed in the Bill; for the Act saith, If any shall avow and affirm that there is no heaven and hell then it is blasphemy according to that Act, but in this Bill, or in these words before mentioned, there is a heaven and a hell acknowledged, though not such a one as some men would have, but such a one as is in man, which is according to the Scripture, and some mens experience; yet not that any other is denied, which by others may be proved, and there being (in the Bill) a heaven and a hell acknowledged it therefore comes not within the compass of the Act, and then cannot be found guilty by the Act.

Again, the witnesses to the Bill do confess that these words fell in by way of dispute or conference after Sermon, and were not spoke in Sermon, therefore cannot be said to be avowed and affirmed, as the Judge did very well make it appear in the tryal: and which if the honest behaviour of the Juries had extended so far, they, before they had condemned it, should have examined whether the words in the Bill did reach any Act of Parliament or no, that made it appear to be what in the Bill it was said to be, without which they ought not to have found it, though the Bill so said it; for let any Bill say what it will, they are to examine it, whether it be what in the Bill it is said to be or no, as treason, blasphemy, felony, or whatsoever crime else in the Bill may be exprest, without which they are not to find any Bill, and for want of this, many a man and cause have suffered; and

and now how honest and just this Jury have been in the examination of this Bill, according to Law and Justice, when they found it, and brought guilty; let all men that read and hear it, Judge of it; but so much for both the Juries; next the tryal in the Court.

And then the Bill being read, the witnesses to the Bill were called to give in their evidence, whose names are as followeth.

First, one *Beckingham* of *Exston* in *Oxfordshire*, the Minister of the Parish where these words for which I am accused were (as they say) spoke, and that gave me leave to preach in his said Parish Church the whole day, but afterwards finding the people to be more taken with my Doctrine (which was the Doctrine of free grace) then with his (that was not) and fearing his or n should be no more so well accepted, he cries out against mine as blasphemy, and so comes to witness against me for it, who to excuse himself said he came not as an accuser, but was brought only as a witness, whose testimony was according to the Bill.

The second witness was one *Cannon* of the same Town, a hearer of the said *Beckingham*, who at that present approved very well of what I had said, as himself afterwards confessed to some others, and said it was the best Sermon that ever he heard in his life, till his Master the said Minister of the Parish had tutoured him, and made him change his opinion, who then came as a witness also, and whose conscience began to accuse him when he was to give in his testimony (as it there appeared) for when he should have said life everlasting ended in this life, he could not for his life bring forth the word everlasting but said that this life ended in this life; and when the Judge asked him again, he said, that when a man dyed his life ended but could not say the word everlasting, till he had it given him in writing by my accusers *Nevil* of *Emload*, and *Collier* of *Blockly*, two constant accusers of the brethren, and that had been my accusers before at *Worcester*, as before was declared; who never heard those things delivered by me at *Exston*, which they accused me for: neither me, when I preached there though they here became my accusers, and did also plead these things against me at *Oxford*:  
first



Acts 23. ver.  
13. 29.

Acts 26. 31,  
32.

first to the Grand Jury, and after to the Court, also laying many other things to my charge which I knew not: but I believe it was with an intent to make good what they had before said, which was, that they would not leave me till they had my life, which was the same that the Jews said of *Paul*, who made a vow that they would neither eat nor drink till they had killed *Paul*; but they were prevented, as these my accusers have been hitherto concerning me. And *Paul* being accused of questions of their Law, as I now was, they kept him fast bound still for many years, and examined him before many counsels, but in the end nothing being found against him worthy of death or of bonds, and his accusers being weary of prosecuting, he was then freed and set at liberty.

And the evidence being given, I was called to my answer, which begins with these Propositions, as follows.

*My Lord,*

**H**AVING here liberty to answer for my self, I therefore humbly beseech your Lordship to grant me these particulars.

*First.* That seeing these my Adversaries are men of a contrary discovery of God; and are here come against me, that they may fairly make it appear before this honourable Court, whether they are men that have taken the ingagement or no, without which I know them not to have the benefit of the Law, and I speak it for this reason (my Lord) because they being Ministers of Parishes, and I knowing some of them not to observe the last thanksgiving day, with many others before, which by the Parliament was appointed to be kept, makes me to question this thing.

*Secondly.* That none might be suffered to speak any thing against me in this honourable Court, till such time that they are sworn before this Court and my face.

*Thirdly.* That those men which were hearers of me at *Enston* (the time when tis said these words were delivered, and are here present) may be suffered to speak; also a certificate which I understand is by them brought, touching the things of my charge, and of my Doctrine then delivered, with another from *Oxford*, and several mens names to them both, who are here ready

ready to testify the truth of them, that they also may be read in this Honourable Court, for the satisfaction of many people; and thereby shew the mistakes of my adversaries, in the things which they accuse me.

*Fourthly.* That I may have liberty to speak for my self, in answer to every particular accusation in my charge brought against me. And these things being granted, I shall be thankful to your Lordship.

Said the Judge, what you desire shall be granted, and you shall have a fair tryal, but we shall not hear any Certificates read.

But the time being short, the night coming on, and I hastily called to answer to my charge, being my self willing also to come to it, fearing I should be streightned in time, and nothing doubting of my coming off, that some of those things which were by me desired before to be granted, were passed by, and no more remembred; and these Certificates before mentioned, being not then permitted by the Judge to be read in the Court, it was therefore desired by those that signed them, to have them printed with the rest, to shew unto the world what it was they set their hands unto; some having since charg'd them with setting their hands to vindicate blasphemy: which Certificates are as follow.

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*A Copy of a Certificate presented to the Court, by many of the godly and well-affected people living about Enston, in the behalf of Richard Coppin.*

**W**E whose names are here under-written, were all at the hearing of *Richard Coppin*, the time when he preached at *Enston*, and heard all that was then delivered; yet heard not any thing delivered by him, but what was truth, according to the Scripture and our experience, in which we were satisfied, and should be glad to imbrace the like opportunity, as to hear the like again, if providence should so order it.

And.



And whereas (through the mistake of some men in their apprehensions) he is or may be accused for any thing then delivered: As,

First, for saying *That Christ should suffer for his own sin as well as the Peoples.* We do hereby testify that he at that time did again and again say, that Christ suffered not for them as acted by him, but as imputed to him, and so they became his which he proved from these Scriptures, *He was made sin for us; and, The Lord hath laid upon him the iniquity of us all.*

And Secondly, That he should say, *There is no heaven and hell but what is in man.* He did not; but did prove from Scripture, that there was a heaven and a hell in man, not denying any other, which by others might be believed, as to them.

And Thirdly, That he should say, *That everlasting life should end in this life.* He did not; but said, That there was that written in Scripture, which was said to be everlasting, yet had an end; as he proved from the ending of the first Covenant and Priest-hood under the Law, with the conditions thereof, which was said to be for ever.

And Fourthly, as to his life and conversation, it hath been so civil, honest and respectful towards all men, for all that ever we saw or knew of him that none ever yet could accuse him; and therefore we do believe, that for the good that is in him and proceeds from him, to the edifying of many people, he is hated and persecuted. To all which particulars, we have here subscribed our names, and shall be ready to take our Oaths.

## *A Testimony of Truths appearing.*

*A Copy of a Certificate presented to the Court by many of the godly and well-affected people of Oxford, in the behalf of Richard Coppin.*

**W**E the Inhabitants of the City of *Oxford*, whose names are here underwritten, do hereby certifie, That *Richard Coppin* hath several times preached in *Oxford*, and hath been heard by us; who never heard any thing delivered by him, to our knowledge, but what hath been true and sound doctrine, according to the Scripture, and the manifestation of God to us: And we do also certifie, that his life and conversation hath ever been towards all sorts of men, honest, just and upright, that ever we could see, know, or hear of him. Concerning which, we have here subscribed our names, and shall be also ready to testifie upon Oath.

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### The first particular Charged in the Indictment.

**F**irst, *That I should say, That Christ Jesus the Son of God, and Saviour of the world, did suffer for his own sins as well as the Peoples.*

*Ans.* My Lord, for answer to this, I do affirm, and ever did since I knew and declared any thing of God, That Jesus Christ the Son of the living God, and Saviour of the whole world, as he lives in God, never acted sin, but imputatively all our sins became his, were laid upon him, and reckoned to him by the Father; and Jesus Christ, as the Son, in obedience to the Father, freely took them upon himself, clothed himself with our flesh, sinful flesh, and so suffered for sin, overcame and condemned sin, and all enemies in our nature; wherein his appearance in us, doth manifest to us, that he satisfied the Fathers justice, payed our score, and set us at liberty; though Christ himself

John 3. 17.  
1 John 2. 2.  
Heb. 10. 5, 6.  
Rom. 8. 3.  
Heb. 2. 14.  
Luke 1. 74.

I (which



Mat. 1. 23. (which is, *Emmanuel*, *God with us*) did no sin, neither was guilt  
 1 Pet. 2. 22. found in his mouth (as saith the Scripture) yet he was made sin for  
 2 Cor 5. 21. us; and, *The Lord hath laid upon him the iniquity of us all, and*  
 Isa. 53. *by his stripes are we healed*: by his life are we saved and do live;  
 Rom. 5. 10. for (saith Christ) *Because I live, ye shall live also*: And now  
 John 14. 19 the head cannot be said to live without the body, nor the body  
 without the head; so not Christ without us, nor we without  
 1 Cor 11. 3. Christ, he being our head, and we members of his body, of his  
 Ephes. 5. 23, flesh, and of his bones: and (Christ suffering for the sin of us  
 29. 30. his members) may also be said to suffer for the sin of his own  
 Heb. 5. 3. & body, whose body we are: for (saith Paul) *Ye are the body of*  
 7. 27. *Christ, and members in particular*; and in this sense he may be  
 1 Cor. 12. 12, said to suffer for his own sins, which is no blasphemy to  
 12. 27. say.

Secondly, *That there is no heaven and hell but what is in man.*

*Ans.* My Lord, for answer to this, I do affirm, and ever did (as aforesaid)

First, That there is a God (according to the Scriptures) and that this God is the God of truth, peace and love, and the Father of it; who is called a Spirit, and whose throne is in heaven, and that dwelleth in light, and which the heaven of heavens cannot contain; and who is not limited to any time, place, or person; but heaven and earth is full of his glory. And so much for God what, and where he is.

Secondly, That there is a Devil (according to the Scripture) and this Devil is the god of sin, as of this world, which darkens all appearances of good things; whose habitation is in hell and who is limited to time, place, and person, and cannot go beyond his bounds, and is the Prince of darkness, and of death, the power of the air, the spirit ruling in the children of disobedience, which makes them (so long) to continue the children of the Devil, who is a liar and the father of them, and all liars and liars are of and in him, who shall together with him suffer in hell fire; and who is also the accuser of the brethren, from whom all accusations proceed, with all hatred, envy and malice, and

and hath no part in Christ; and that this Devil, as a roaring lion, goes about from City to City, from County to County, or from *Worcester* to *Oxford*, seeking whom he may devour; till the Lyon of the Tribe of *Judah* meets with him, breaks his head, destroys his power, frustrates his design, and so ruines his Kingdom.

Iam. 3. 4, 15  
Iohn 14. 36.  
1 Pet. 5. 8.  
Gen. 3. 15.  
Psal. 110. 5, 6

And Thirdly, That there is also a heaven for the righteous in Christ, to be saved and made happy in life and salvation with Christ in God: and there is a hell also for the wicked, in which they are and shall be tormented with the Devil and false Prophets; but for the place, what and where it is, so far as the Scripture is silent in it, we are to be silent in it, and cannot determine of it any further then the Scripture doth.

But this we may say with the Scripture, first, concerning heaven, that *the Kingdom of God is righteousness, peace, and joy in the holy Ghost*: and, *Behold the Kingdom of God is within you*; yet on high with God, above the earth or any creature

Rom 14. 1.  
Luke 17. 20,

And as concerning hell, it is in Scripture compared to a grave; and we read that Christ descended into it; and *David* saith to God, *Thou wilt not leave my soul in hell* (meaning the grave) *nor suffer thy holy one to see corruption*: and what this hell and grave is, he also calls it the lowest pit, or darkness in the deep, in which he was shut up, and could not come forth, the wrath of God lying so hard upon him, or the Lord hiding his face from him; and *Jonah* agrees with the same, who when he was in the fishes belly, said, *That he was in hell*; *For out of the belly of hell* (said he) *cried I unto thee, and thou heardest my voice*; *for when thou hadst cast me into the deep* (or depth of darkness) *into the midst of the sea* (or under many troubles and afflictions) *and the floods compassed me about, all thy billows and thy waves passed over me*; *then I said, I am cast out of thy sight* (or saw thee in wrath) *yet I will look again toward thy holy Temple, where I shall behold thee in love, when thou shalt raise me up*. And in *Amos* the Lord saith, *Though they dig into hell, thence shall my hand take them, and your covenant with death and hell shall be dissolved*, saith the Lord: But it is most sure, that there is a hell for the wicked, as there is a heaven for the godly, and all that

21.

Psal. 16. 10.

Psal. 88.

Jonah 2.

Amos 9. 2.



are in Christ Jesus. And for this, let us consider of one Scripture more, in *Matth. 25.* where heaven is said to be at the right hand of God, and hell at the left hand, compared with *Psal. 16. 11.* *In thy presence is fulness of joy, and at thy right hand are pleasures for evermore* (meaning in heaven with God) and how those on the right hand, and that have increased their talents, enter into the joy of the Lord, as into heaven, where they are at rest for ever; when those on the left hand, and that have not increased their talents, go into utter darkness, as into hell, *where is weeping and gnashing of teeth*, pining and mourning for sin, and where they are at no rest.

And thus there is a heaven, wherein eternal life is enjoyed by Christ and all his: and there is a hell, wherein everlasting punishment is inflicted upon the Devil, and all his: But let us use the Scripture expression for it, if we shall declare it, which is according to the mind of God.

*Thirdly, That everlasting life should end in this life.*

*Colos. 3. 4.*  
*John 3: 36.* *Ans.* My Lord, for answer to this, I do affirm, That I never (then, and so) said the words; and I do also affirm, That everlasting life with Christ in God, shall never have an end; and that believers, or the righteous in Christ go to it, as to God, enjoy it as God, and still remain in it, as in God, with Christ, yea, after they have been dead, according to the Scriptures; as the wicked go to hell and damnation, and as some who believe not, are already in it: And thus life everlasting with Christ in God shall never have an end.

*Object.* But for a further clearing of this, some may yet say, *Is there not a life which shall have an end, and yet said to be everlasting?*

*Ans.* I answer, That there is a life according to manifestation spoken of in Scripture, which seems to have an end, or be made perfect in another life, and yet said to be everlasting; as the life of works and of nature ends, and is made perfect in the life of grace; the life of grace ends, and is made perfect in the life of glory; the lesser still swallowed up of the greater, the lower of the higher, the darker of the lighter, the weaker of the

the stronger, to be made perfect; and so at last all things end and are made perfect in God.

Object. *But how is that which ends said to be everlasting?*

Ans<sup>w</sup>. For further answer to this it may also be said, That if the first Covenant and Priesthood under the Law, with the conditions thereof, was said to be everlasting (as that it was and is during the time of that administration unto us) then the life which we lived in obedience to that Covenant, while under it (which was a life of works, of fear, and of bondage) was as everlasting as that; but when that first Covenant and Priesthood, with the conditions thereof, according to that administration, which was said to be everlasting (or was made perfect in a second, a new, and more heavenly) then the life which we lived while under the first, did end also with the first, and so with the same made perfect in a second, a new, and more heavenly life, as in a life of grace and freedom, faith and love, under the second Covenant, changed and brought in, confirmed and sealed by the blood of the Lord Jesus, whose life we then live, and are justified by: for where there is a change of a Covenant, Law, Statute, Ordinances, Conditions, Administrations or Dispensations, there is a change of a life also to the creature, even that life which we are then bound by that Law in our consciences to live; which is a change from a Covenant of works, to a Covenant of free grace, or from the circumcising of the foreskin of the flesh in the letter, to that of the heart, and in the spirit; which Covenant it is that God hath made with us (according to the Scripture) and which we are to live; *For after these days (saith he) a new Covenant will I make, &c. therefore a new life will he give.*

Gen. 17.  
Exo. 40. 13;  
14, 15,

Rom. 2. 28,  
29.

Heb. 8.

And that the word (*Everlasting*) and (*For ever*) hath an end with us, I shall yet prove from several Scriptures; for in some Scriptures it is said, *The earth shall endure for ever*; as Eccles. 1. in others it is said, *The earth shall be dissolved and burnt up*; now that earth which shall have no end, must be that which had no beginning; for whatsoever hath a beginning, hath also an end; and what that earth is which hath neither beginning nor end, the Preacher in *Ecclesiastes* will tell you.

But there is a earth which shall have an end, and that is the earth.



Gen. 3. 14. earth which the Devil feeds upon, and inhabits in, to wit, flesh, sin and corruption, the old man in us, that is of the earth earthy, together with all carnal wisdom, self-righteousness, flesh form, and formality, as that which is not spirit and truth, and that cannot endure the fire (even God when he appeareth in righteousness) why this shall be burnt up, consumed and scattered before the Lord as dust before the wind ; though it is said to be for ever, and everlasting ; as in *Habakkuk* 3. 6. Yet when the Lord shall so come in his glorious brightness, as is there spoken of, then shall all things of man, and that is earthy, be scattered, bow and melt before him (as is written) *Before him went the pestilence, and burning coals went forth at his feet ; he stood and measured the earth, he beheld and drove asunder the Nations, and the everlasting mountains were scattered, the perpetual hills did bow* ; that is, the mountains of fear, sin, death, the Devil, and mens pretended holiness, heaven and happiness which is filthiness when out of its place ; this shall all be scattered and melt before the Lord, as mountains standing between the Lord and us, and as so many false gods in the way of the true God, which hath been said to last for ever ; yet these shall pass away, and be removed out of their places into no place, but fly away from the face of him that sits upon the throne, whose name is called *Faithful and true*, and that reigns himself for ever and ever, world without end.

And thus one life ends in another life, the life of the old man in the life of the new man ; or we changed from life to life, from glory to glory, from one everlasting to another, till we can change no more ; which shews that there are more changes then one, and more everlastings then one (as to men) and so more lives then one, which men are said to live, and be changed from, till they are changed from all things into God, which is their last change.

*A word of Conclusion to the Iudge.*

**A**ND now lastly, I cannot but add a few words more, and therein affirm both before God and men, that ever since I knew any thing of God, my whole design both in writing, speaking and walking according to the utmost of my power received of God, hath ever been, and I hope ever shall be, still to set forth the glory of God, the advancement of Christs Kingdom, peace and righteousness among men, and the throwing down of Antichrist, the Devil and his Kingdom with all de-ceivableness, and unrighteousness of men and whatsoever else is and hath been contrary to the publike peace of this Nation, under which we should be protected, and no longer do I desire or shall endeavour to write or speak a word, then that it should not tend to this, even the advancement of the Kingdom of the Lord Jesus Christ, without partiality, or aiming at any private or self-interest of my own or an others distinct, but for the publike good of all men, whom I desire and do still endeavour in love to serve being made willing to spend and be spent for them notwithstanding the many reproaches revilings and persecutions I meet withal; yet still that I would continue a faithful servant to the truth in all things, by which I am made free to serve in love and for which I am not only ready to be bound, but to suffer.

All which particulars according to your Lordships desire, I do most humbly present you with before this honourable Court, and so leave them to your consideration to do as the Lord of heaven and earth shall direct you who works all things according to the counsel of his own will, and will glorifie himself in all things that himself doth.

And now what shall I say more? why let the Lords will be done, whether in life or death, in freedom or imprisonment, according to his own will and pleasure be it, into whose blessed arms of mercy, love, joy, and peace I do freely give up my self, and shall for ever lodge in his bosom of life and salvation, there to rest and abide for ever.

While



While I was making my answer, my accusers with many others of their consorts, did all the time of my pleading interrupt me, urging many things to me to insnare me, and to incense the Judge and Jury against me, till the Judge reprov'd them for it, who after he had heard my answer, and understanding it, knowing it also not to come within the compass of any late Act of Parliament, and withal perceiving the malice of my enemies, did as the Lord had directed him, who before the petty Jury went forth to consult upon their verdict (who understood it not themselves, neither what they had to do in such a business, being all ignorant men both of the Law, and of such things) acquainted them with the truth of the business, that so Justice and Equity might take place, whose directions were according to what follows.

*Judge.* You of the Jury, you have heard the evidence, and you have heard the answer of his defence, which if what he hath said to us be his meaning, it is very good, and what I believe myself to be truth, and we are to take his sense and meaning upon the words, and not anothers, the words being his own: but should we take the very express words of the Indictment, without a qualification of them, yet it comes not under the Law, or Act of Parliament, according to the rule of which Act we are to go; as for the first thing, that he should say Christ dyed for his own sins, it comes not neer it, though indeed the second concerning heaven and hell comes something neer it, yet not so neer as to be found within the compass of it; for the Act saith, if a man avow and affirm that there is no heaven and hell; but that he doth not, and this also was by way of dispute or conference after Sermon, as you see the witnesses to the Bill do confess; and what is said in dispute, cannot be said to be avowed and affirmed, for it may fall in by way of an Argument, &c. And as to the last words, that everlasting life should end in this life, there is nothing mentioned in the Act against it; therefore we are not to meddle with it, and you are not to bring him in guilty for any thing he is here indicted, it being not within the compass of the Act.

And thus with other words to that purpose, did the Judge speak

Speak to the Jury before they gave in their verdict, which none that heard it but thought it had been sufficient to have satisfied any honest Jury in the world, had they been but rational men; yet it satisfied not these, for they maliciously brought me in guilty, who were prompt to it by my accusers and others that followed them forth of the Court, contradicting the words of the Judge, saying that they were not to take notice of what the Judge had said, neither of my answer, but the Bill. Being asked the reason why they brought me in guilty; they said they could do no less, they were so followed by the Priests from place to place and importuned to it, that they could be at no quiet for them unless they did it. A wise Jury, to be sworn and then swayed by other men! but this they did to do the Priests a pleasure against me, as *Festus* did to do the Jews a pleasure against *Paul*, *Acts* 25. 9.

Then the Judge examined them what crime they found me guilty of: they answered they could not tell what, but according to the evidence; then said the Judge, doth the thing evidenced come within the compass of the Act? who again caused the Act to be read to them and bid them take notice of it; yet they could not tell what crime I was guilty of, but still said according to the Evidence; then the Judge asked them what the Evidence was, and they could not declare it till they were told it: and now how unfit these men are to be made a Jury of such things, let all men that hear it take notice.

Then the Judge as before (perceiving their ignorance) shewed them how it came not within the compass of the Act, and therefore ought not to be found; then said the Jury, we will refer it to you: Nay said the Judge, I must have your verdict: Not guilty then, said some of the Jury; others said guilty; what are you divided (said the Judge) I will not receive your verdict till you are agreed, and unless you will agree upon it, you shall be shut up together in one room all night, where you shall have neither bread nor beer, fire nor candle.

But when they heard this, they began to murmur within themselves why they should not agree, yet the Judge willing to shew them favour, did only rebuke them, bidding them to bring in their verdict the next morning by eight of the clock, upon pain



of twenty pound a piece, and where I was then also my self to appear, and there according to the request of the Judge I was to give in the heads of my answer in writing, which I then did, and it was there read to the satisfaction of the Court.

Then the Jury being again called, before they gave in their Verdict, used the name of one *Vesie* of *Tanton* near *Burford*, which (said they) desires to be a witness against him, for saying that Christ was the cause of *Carls* fall.

No said the Judge I will hear no such malicious fellows, but will keep close to the indictment; and you of the Jury are to mention none, but to give in your Verdict: then said they, guilty.

Now the Judge well knowing the Law, and how that those things came not within the compass of it; also perceiving the malice of my accusers and the ignorance of the Jury in such things, as was then manifested; and himself willing to do justice, took bail for my appearance at the next Assizes, at which my accusers began to fall mad, crying out again for my imprisonment, banishment or silencing, but the Judge told them he could do neither, but must go according to the Law, and the Law did not require any such thing.

Then my accusers to lay another foundation again to ensnare me, having missed the former, presented to the Judge a paper, wherein were many particular points of their own judgement, that he should prevail upon me to set my hand to it, as that which I would own for truth, thereby to confirm theirs, & I never more to preach against the same; but this being offered to me, I refused it, and desired not to set my hand to other mens writings, but to what I write my self, unless I may read it, and also find it to be truth according to the Scripture and my apprehension; then said the Judge (in the presence of my accusers) take it and read it; which I did and gave it to the Judge again; and because my accusers with others, reported that I set my hand to all that they had writ, as a recantation of what my self formerly writ, and declared: therefore for the satisfaction of other people, the proving of them lyers, and clearing my self in it, it is here published both what they writ, and also what part thereof I refused, and what I signed distinctly as followeth.

A Paper written by my Accusers and presented to the Judge for me to sign, which I would not.

**W** Hereas at several passages in a printed book that goes forth in my name, and in a publike discovery at Enston about Iune last, several persons have been offended, and been induced to believe that I am guilty of holding and publishing blasphemous opinions; for the satisfying all such persons, and clearing myself, I do heartily and sincerely profess and declare against them, as follows.

First, That Jesus Christ the only begotten Son of God, being eternal God and equal with the Father, did in the fulness of time take to himself mans nature; yet without sin; being holy, harmless, undefiled, as the Scripture saith.

Secondly, The Lord Jesus Christ for discharging the office of Mediatorship whereunto he was called by his Father, did perfectly fulfill the Law, indured the shameful and cursed death of the cross, but not for himself, being perfectly free from sin, but that he might satisfie for the sins of his people.

Thirdly, The third day he rose from the dead with the same body with which he suffered; with which also he ascended into heaven, and there sitteth at the right hand of his Father.

Fourthly, The bodies of men after death return to dust, but their souls which die not, return to God who gave them; the souls of the righteous are received into the highest heaven where they enjoy God in glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torment, reserved to the Iudgement of the great day.

Fifthly, At the last day such as are found alive, shall be changed; and all that are dead shall be raised up with the same body, which shall be united again to their souls for ever.

Sixthly, God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ, in which day the Apostles and Angels shall be judged, and all persons that have lived upon the earth shall appear before the Tribunal of Christ, to give an account of their thoughts, words and deeds, and to receive according to what they have done in their bodies, whether good or evil.



These things I believe, and do not publish any thing contrary to them; and for any passages that have fell from me contrary to these ignorantly, inconsiderately, or wilfully, I do profess my self troubled at and ashamed of but this I excepted against, and would not set my hand unto as follows.

My Lord, there are some things which I may set my hand unto, but there are some things that are false and I shall not set my hand to that, unless they will here make it good by Scripture before this honourable Court.

Then said the Judge to me; What is that you say is false which you except against?

*Ans<sup>r</sup>* My Lord, first wherein they say several passages have been written and spoken by me, to the inducement of several persons to believe that I am guilty of holding and publishing blasphemous opinions, which they would now have me to declare against, and profess my self ashamed of: when I know nothing that ever I spoke or writ since the time of my call, that I went forth to declare any thing of God that was so or ever could be proved blasphemy by them, though they have endeavoured to do it, therefore not to be declared against by me.

My Lord; Another thing in the fifth particular which they declare as their judgement is that the same body which dyes, shall after death be so raised again and united to the soul for ever; which thing is false my Lord, and I know no Scripture to prove it; if there be, let them produce it, for here they are.

Then the Judge (looking upon them) asked if there were no such Scripture; but they were silent and answered not a word; then Justice *Jenkins* who sate upon the bench, undertook to answer for them, and said, there is such a Scripture: produce it you then, said I, and let me see it, or I shall not believe it; but he was silent also. and there was no man to be found that could shew that Scripture; then I instanced a Scripture in the 1 *Cor.* 15. to the contrar that the same body was not to rise again, but God giveth it a body as pleaseth him, which body none of them yet knew.

Then the Judge perceiving that those things which by them were written, and by me excepted against, could not by them  
nor

nor any other be proved, he commanded them to be crossed forth before their faces, and they had nothing to say for themselves which was to the great shame and disgrace of my accusers, and others of their tribe, that those things which they have so long held forth and maintained to the people for truth, and as their judgments, that this should now be crossed out before their faces as an error; sure as bad a thing as ever they could have done against themselves in things of that nature; which makes it to appear, that the greatest blasphemer cryed blasphemy first, and these things being crossed out, I set my hand to the rest, which is as follows, and which to my knowledge I never declared any thing contrarie to, according to the Scriptures, and in a spiritual sense, in which sense we are to understand all things of that nature.

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The particulars which I signed.

**F**irst, that *Jesus Christ the only begotten son of God, being eternal God and equal with the Father, did in the fulness of time take to himself mans nature yet without sin, being holy, harmless, undefiled, as the scripture saith.*

*Secondly, The Lord Jesus Christ for discharging the office of Mediatorship, whereunto he was called by his Father, did perfectly fulfill the Law, endured the shameful and cursed death of the cross, but not for himself, being (as he was) perfectly free from sin; but that he might satisfy for the sin of his people.*

*Thirdly, The third day he rose from the dead with the same body with which he suffered, with which also he ascended into heaven, and there sitteth at the right hand of his Father (but not with flesh and blood.)* 1 Cor. 15.

*Fourthly, The bodies of men after death return to dust, but their souls which doe not return to God who gave them; the souls of the righteous are received into the highest heaven, where they enjoy God in glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torment reserved to the Judgment of the great day.*

*Fifthly, At the last day, such as are found alive shall be*  
K 3 *changed.*



changed, and they that are dead shall be raised up.

Sixthly, God hath appointed a day wherein he will Judge the world in righteousness by Jesus Christ, which day the Apostate Angels shall be Judged, and all persons that live upon the earth, shall appear before the tribunal of Christ, to give an account of their thoughts, words and deeds, and to receive according to what they have done in their bodies, whether good or evil.

These things I do believe (according to the Scriptures) and never publish any thing contrary to them.

Richard Coppin.

## CHAP. XI.

*The Authors second appearing at Oxford Assizes before Judge Hutton, and what was there done.*

I According to my engagement appeared the second time at the general Assizes holden at Oxford, there expecting again to have seen the faces of my former accusers, they having before said they would follow me to death; but they finding nothing against me came not there; & proclamation being made in the Court for my discharge, and none other having any thing against me to declare, one Keat the then Sheriff for that County, sitting in the Court, being of a bitter spirit, and also an enemy to truth, as he then appeared, stood up as one among the rest of the accusers and informers, saying that he could declare something against me, which was spoke in London; but when he was asked what it was, no particular could he mention, but said that he had heard very strange things declared by me at S. Dunstons Church in London, before a great Congregation of people of great quality, to the great dishonour of God, and the peoples disturbance, as said this informer Mr. Keat, who earnestly importuned the Judge to restrain me from preaching; in answer to which the Judge told him that a mans liberty was pretious, and there was no reason any man should be restrained from his liberty therein,  
by

by any mans words whatsoever, unless oath were made against him that he had offended the Law. Therefore (said the Judge) I cannot do it upon your words, nor any mans else; for then I should be partial, and I came not onely to bind, but to free men

Then the Informer Mr. Keat by name receiving those repulses from the Judge, was silent, and sate him down with shame, and then the bitter spirits of others in the University whose mouthes were ready to be opened in malice against me, were quashed, my freedom ordered, and my enemies ashamed.

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C H A P. XII.

*The Authors humble appeal to his Highness Oliver Lord Protector of England, Scotland, and Ireland, as a General redress for all people.*

*My Lord,*

FORasmuch as it hath pleased the Lord of Lords to call you to this high place of Protectorship (under himself) and according as he shall protect, counsel, guide and direct you, as he did Christ and the rest of the Kings of Israel. so you may act like them in walking before the people to do justice among them; *For by him Kings reign, and Princes decree justice, who himself reigns in them to be their wonderful Counsellor.* Prov. 8.15.

And now, as according to the counsel of the Lord, your Highness hath been pleased to declare your self both by promise and oath to seek the peace, freedom and liberty of the people of this and other Nations against oppression and tyranny, and to protect them in their just rights and priviledges, according to the mind of God written in Scripture for Christian Religion, that then (in the Lords time) and as he himself shall appear to go before you, and act in you, so you may according to his directions follow him in pursuit thereof, bringing glory to God in the highest, and on earth peace, and good will towards men.

Which



Isa. 30. 1.

Which you shall, so far as you follow the counsel of the Lord, and not of men, who are to be counselled by you, and not you by them ; and men in their counsel towards you, are onely to assist you in carrying on that work which the Lord shall advise and counsel you in ; whose counsel shall stand, and he will do all his pleasure, when men and their counsel shall fail : for as he himself hath chosen you, and shall put his spirit within you to instruct and counsel you ; so will he himself be with you to protect you, that you in him may protect his people, and therein become a nursing father (in him) to them, to increase among them their just freedom and liberty in the Lord Jesus.

Isa. 49. 23.

That this freedom of theirs, as it is in the Lord, and wrought by the Lord is not to be settled or established upon any one sort of people, under any one form of Religion whatsoever, any further then the Lord hath called them, and shall himself establish it in them, but all are to have like freedom, according to the several Dispensations or Administrations they yet appear to live under, according to the measure of the gift of God, in their several places, or degrees of callings ; as they are either children, young men, or fathers in the faith of Christ.

1 John 2. 12,  
13, 14.

And you, like Christ to be a nursing Father to them all, without having respect to particular times, places, persons and interests. or any degree of calling whatsoever distinct, but to assist and protect all whose practice is not licentious, and who in their ways are not destructive to true love, peace and unity among men.

Isa. 42. 1, 2,  
3, 4.

And how you are not to hinder any, but to further all that doth any thing of the work of the Lord, for the glory of God, and the good of one another ; and so according to the example of Christ, you are not to break the bruised reed, nor quench the smoking flax, to destroy those for whom Christ dyed ; but rather to save them, & as much as in you lies follow peace with all men, seek to increase & blow up the coals of divine love among them, that so both you and they may alike walk together in the light of God, and live in the power of divine life, and so be gathered up with the arms, and carried in the bosom of him that gently leads those that are with yong, and by the same power

Isa. 40. 11.

may

may be enabled to do the same work of love one for another, to live and act in the same life that shall bring joy and comfort to each other, having all one God, and one Father, in whom we all live, move, and have our being : and who is over all, through all, and in all, God blessed for ever.

Mal. 2. 10.  
A&S 17. 28  
E. hel. 4. 6.

And now that your Highness cannot be ignorant of the oppression and cruelty that the free-born people of the Lord yet lie under, and is still continued against them by a generation of oppressive people that would still Lord it over their lives, liberties and estates ; and endeavour to bring all men to their own ways and customs, and so keep their poor brethren in bondage and slavery still under them, never suffering the freedom of Christ to break forth in and among his people ; but instead of increasing the light and liberty thereof, they rather seek to quench and inthral it.

But this I know, and therefore am at peace in my self, that the Lord Jesus will suddenly arise with deliverance for his people, to bring them out of their captivity, into their glorious liberty, and so restore peace to all men, and himself then reign as a Prince of peace in all Nations.

This work of the Lord, for the glory of God, and good of all people, which is now to be done, you know to be recorded in the 58. Chapter of the Prophet *Isaiah*, from the 6. verse to the end ; and the reward that will follow the accomplishment of this work : which work, saith the Prophet, is, *to loose the bands of wickedness, to undo the heavy burthens, and to let the oppressed go free, &c. and that ye break every yoke ; also to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house ; when thou seest the naked, that thou cover him, and that thou hide not thy self from thy own flesh, &c. then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee, and the glory of the Lord shall be thy reward, &c.*

That then according (as this is to be done,) as God shall enable you, and in every thing fit and qualifie you for this work of his, so you may as a just and impartial Governor in the hands of the Lord, be pleased to come forth in a general redress for all people, to make good this good work of the Lord,

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which



which he hath been pleased to put you upon the promise of for the deliverance of his people, that so under your protection they may live securely, walk cheerfully, and sit down contentedly in that which makes most for the peace of their own souls, the safety of their bodies, and the happy success one of another in the Lord Jesus, to the end that God both from your self, and all others may in all things have all the glory, his people, peace and freedom one with another, and you the reward of a true servant of the Lord

And therefore now inasmuch as by your Highness (in whose hands under God the power of this and other Nations is at this time seated, the Lord hath been pleased to promise a performance of this work, give me leave to proceed in this humble appeal to your Highness, to set before you some abuses offered against the Laws and Liberties of the people now under your protection, as will appear in that which follows; and how according to my experience the people of God have always suffered for the testimony of Jesus, in pressing after, and walking in their liberty in him, which those that knew it not, ever did, and still do oppose.

And that upon consideration thereof, you may to the uttermost of your endeavour in the Lord Jesus, stand by his people to relieve them, protect, support and defend them in their just rights and priviledges, their lives, liberties and estates, against their enemies that oppose them, you will evermore engage the hearts of the free born people of the Lord, in love to serve you, as you in love and the presence of God shall serve them: and the God of love and peace give patience to all his people to wait upon the Lord, for what he in his own time shall be pleased to bring forth by you: and then *he that believes, shall not need to make haste.*

Ila. 28. 16.

C H A P. XIII.

*The sufferings of Christ, his Prophets, and Apostles, together with the Authors sufferings, briefly discovered and presented to his Highness, in his humble Appeal.*

My Lord,

**A** Ccording to the Declaration of Scripture, we find, that whatsoever of truth hath at any time been held forth or declared by any to whom God hath made himself known, that the publishers thereof were sufferers therein: This we find in the truth it self, the Lord Jesus; for declaring himself in love to men, was always a sufferer by men, who understood him not; for from the first day of his birth, that he was but reported to be the Son of God, did *Herod*, together with the chief Priests and Pharises, send forth after him to destroy him; and the more of God or that divine life there appeared in him, the more did they seek to take his life away from him; not for the envy they had to his person onely, but to that life which was indeed the life of God manifested in him, which life they knew not; *For had they known him, they would not have crucified the Lord of glory*: but they knew him not, neither would they own his life, and power to be of God, but rather of the Devil; for said they, *He casteth out Devils through the Prince of Devils*, &c. and Christ himself tells us, that *so they did by his Prophets* that were before him, *some they stoned, and put to death*; others they persecuted; even so is it now. Mat. 2.  
Mat. 9 34.  
Mat. 5. 11, 12

The like appeared in his Apostles, who after their conversion, that they were called to the preaching of the Gospel, what sufferings, stripes, bonds and imprisonments, did they undergo for their faithfulness therein? and thus hath it been ever since to this day, with those that have been faithful, in holding forth any thing of the love of God manifest in them, by Jesus Christ, for the glory of God, and peace of all men. 1 Cor. 4. 9,  
10 11, 12,  
13, 14, 15, 16

And now since the day that the Lord Jesus had made him-



Of the several Books  
written by  
me.

self known to me, and I by the power of his living in me, as the least and worst of all Saints, have been made to go forth, proclaim, publish and declare freely, to the world and sinners, the unchangeable love of the Lord Jesus, according to that measure of the gift given me by him: I have suffered with Christ, in exercising the gifts of Christ, which according to the manifestation of that life and power in me, I have published and declared, not for price nor reward of men - but freely, and in love to the Lord Jesus and his people: as can be witnessed by the people of those parts into which I have come: And to satisfy any that shall question the truth of what I hold concerning God, and the things of God, and that have not at all heard me speak thereof, and now have any desire to know my principle, judgement or doctrine therein. I shall direct them to several Books of my writing now extant; the one is called *Divine Teachings*, in which there are three together; the other, *Man's Righteousness examined and wherein found too light, reprov'd*; a third, *Saul smitten, for not smiting Amaleck, &c.* a fourth, *A Man Child born, or God manifest in flesh*: And what is therein written, is the same that I still am in judgement, and for which I have hitherto suffered, been indicted, falsely accused, slandered reproached and reviled, and for several Assizes kept bound, by a party of the Ministers of England, and enemies of Christ, who live by the gain they make of the people; and who have appeared to be the chief instruments and agents for the promoting of wars and divisions amongst men, to advance their own interests; with whom I have also had several disputes, contentions and controversies about Religion, I being engaged by them, who sought thereby the overthrow both of me and the things of God revealed in me: but they not prevailing against me, have much abused me, and several times charged me with blasphemy, brought me before Rulers, Counsels and Judges of Assizes, twice at Worcester, and twice at Oxford: where they laid their several accusations of blasphemy (as they said) against me; but could never be proved by any Law to be so: whereupon, according to the will of God, I was still delivered, both by Law and Judges, the Lord enabling me to speak  
for

for my self; and also working upon the hearts and understandings of the Judges, to understand the answer by me made, and thereby free me from the cruelty of my enemies, though still found guilty by the Juries, who themselves understood it not (being also prompt by my adversaries, as several witnesses can testify) and for which the said Juries were reproved by the Judges in the open Court: The particulars of which tryals I shall present to the world more at large hereafter.

Thus for my faithfulness to the truth, have I suffered by my enemies, who behind the backs of the Judges did accuse them for injustice, concerning my deliverance, when according to law and justice they did act and that these my enemies have since vowed (by me, as the Jews did by *Paul*) they would follow me to death, as can also be proved by several witnesses; for the performance of which vow, and to a further discovery of their malice towards me, and the truth revealed in me, they yet cease not to follow me, with endeavours to make good this their evil intentions against me; but rather then they will want something whereby to accuse me (for which they have watched daily over me, as the Scribes and Pharisees did over *Christ*) *Luke 6.7.* Judge *Green* (one of the former Judges, being dead) they reported they would again revive some of the former accusations against me, and so again bring me to a tryal thereof: Their illegal and unjust proceedings will appear in that which follows, in the reading of which, I shall humbly crave and desire your patience.



## C H A P. XIV.

*A further discovery to his Highness, of the malicious practises, ignorant censurs, and illegal proceedings of two Justices and certain ministers at Stow on the Old in Glocestershiere, March 19. 1653. against the suffering Author.*

My Lord,

**V**Pon the nineteenth day of *March* last past, being the Lords day, I (through the desire and earnest request of very many of the Town and Parish of *Stow on the Old* in the County of *Glocester*, and by several other of the neighbour Parishes and Towns neer adjacent) was at *Stow*, where I was to preach, to answer the desires of those people that were there, and that desired me to come, where and at which time I went to the Church or common meeting place in the morning and heard one Mr. *Elmes* then Minister of *Winchcombe* preach who there delivering something contrary to truth, and having ended his Sermon that the people were departing, I with his consent, propounded to him a question as follows,

Sir, Inasmuch as by the providence of God and the civil request of many people, I am here this day, and at this time a hearer of you, I shall, if I may in love be admitted in the afternoon, be a speaker, if not in this place, then in some other place where the Lord shall direct us; for to that end and purpose was I invited to Town this day.

He answered, that he himself was a stranger and could not grant it, but said that he thought I had had something to say against his Doctrine: to which I answered, I had; and so shewing him his error, I declared against it, that the people might not be deceived by it.

For that which he said was this, as the whole Congregation can witness that God feeding his people *Israel* as a Lamb in a large place, was his leaving of them to themselves, a letting them loose to all manner of sin and wickedness to run head long into

into hell ; which appearing to me so gross an error, I could not let it pass; but answered, that God feeding his people Israel as a Lamb in a large place, was an enlargement of the manifestation of his love and favour to them in Christ Jesus, in their return to him from their backsliding condition ; it was a bringing of them into that City and Sion of the living God, where the glorious Lord himself will be unto us a place of broad Rivers and streams. and then shall we run the way of his Commandments, (and not our own) when he hath enlarged our hearts; and people fed by God as Lambs, cannot be said to be left of God or forsaken, but are fed with Christ who is their daily bread from heaven, and God cannot be said to feed his people, when he is said to leave them; but according to your own principle you will say, that those that are let loose unto all manner of sin and wickednesses, to run headlong into hell, are not fed by God but the Devil.

isa. 33. 21.

Psal. 119. 32.  
isa. 24. 14.

And now answer being thus made in as civil a manner as could be, and there being present one *John Croft* and *Richard Aylmerth*, Justices of the Peace for that County, who hearing this my speech made to their Minister, were much moved and enraged in their spirits against me, as appeared by their rude and uncivil carriage at that time towards me who also said I should have spoke to their Minister in private and not in publike ; to which I answered that no time and place was so fit as then and there, the people being present ; for truth seeks no corners ; whereupon the said Justices to carry on their design of a further proceeding against me, did immediately charge the Constables with me, commanding them to bring me into the Ministers house, where they and *Elmer* the said Minister was, and so commanding the doors to be shut, they desired I would answer some questions which they should propound ; I told them that what they had to propound in love and for edification to any, I should answer them ; which was as follows.

First Question ; Whether I did believe there was a God, and a Devil, a heaven and a hell ? I answered, that there was both God and Devil, Heaven and Hell, salvation and damnation : and I further said that there were also Gods many, and Lords many in the world, known as to men and worshipt by

1 Cor. 8. 5.

men,



men, though but one true God and him most men did ignorant-  
ly worship.

Another question they asked me, whether God would save all men or no? I answered, that what the Scripture said I would say; and the Scripture said of God, that he *will have all men to be saved, and to come unto the knowledge of the truth, for there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time;* but we see that all men are not yet saved; for all men have not yet this testimony, or do not yet believe, for he that believes not is condemned already, and he that doth believe hath the witness in himself and this witness is Christ.

1 Tim. 2. 4.

John 3. 18.

1 Ioh 5. 10.

Rev. 1. 5.

1 Ioh 5. 7, 8.

Ioh 14. 10, 11.

Luk. 11. 53, 54.

A third question was; Whether I did believe there were three persons in the Trinity? The Trinity I acknowledged; and demanded of them what they meant by person, whether a material body of flesh and bones or not? To which they did not answer; but asked me again, if there were not three distinct beings? I answered, that according to Scripture there were three that bear witness in heaven, and three that bear witness on earth, and each three did agree in one; so that there was but one being of all things, and that being was eternal; then they asked me what the three that bear witness in heaven were, and whether they were not three persons? I answered that according to Scripture they were known by the name of Father, Son and Spirit, and were three in respect of manifestation to the creature, and yet but one in union and being with the Creator and Father of all things: they again asked me how far these three were distinct one from another? I answered, that so far as the Father is from the Son, and the Son from the Father, so far are they distinct one from another.

And thus they provoking and urging me with many questions, sought to ensare me, as it is written the Scribes and Pharisees did by Christ, *laying wait for him, and seeking to catch something out of his mouth that they might accuse him*: but I answered as the Lord did enable me, and according to Scripture.

And now I having thus answered to their questions, and they therein receiving nothing against me, told me that I had formerly spoken things that were blasphemy, and they would question

question me for that; I told them again that nothing of blasphemy could ever yet be proved against me, though endeavoured by my enemies; and what I had been formerly charged with as blasphemy, I have already answered, and now should at any time be ready in love to answer them or any other that should ask me a reason of the hope that is in me; and the practise of Christians (as they professed themselves to be) I told them was not to lay violent hands on any, charging Officers with them, for speaking of the things of God in a way contrary to their judgement or apprehensions; and so to make a man an offender for a word, Isa. 9. 21. and how we never found in Scripture that a Christian living in the Faith of the Lord Jesus, did ever persecute, accuse, charge, judge or condemn any in point of worship towards God, but were themselves alwayes accused, judged and condemned by others that believed not; and men may differ in opinion or judgement of things, and yet be good Christians; but though we may thus differ, yet let us be reconciled together in love, and not Judge one another; for love is a fulfilling of the whole Law; and not to love is a breach of the Law.

And (said I) as I have heard your Minister, so both him and you if you please may in like manner hear me; and if I shall erre in any thing I speak, then you have your liberty to shew me wherein, and we in love to discourse it forth before the people, which thing might tend much to the glory of God and the edification one of another; but this they refused, and would not grant, but told me that unless I would come to Church in the afternoon, and hear their Minister without objecting any thing against him, they would still keep me as a Prisoner; to which I answered, that unless I might speak as well as hear, having an opportunity when their Minister had done, I would not come, but would in some other place speak what God should make known to me: and I further said, that the Antichristian Law of compelling men to Church, was not now in force, but men were to have their liberty therein; whereupon they gave the Constables further charge of me, commanding me not to speak anywhere within their liberty; and they not to suffer any people to come neer me, nor I to come to them for that day, and in the time of their afternoon exercise, they commanded me to be kept close prisoner, which I was for above two hours, as will further



appear in that which follows; all which proceedings of theirs seems much contrary to what your Highness hath been pleased to declare in your 36. Article in the 43. page of *The Commonwealths Government*, signed by your Highness Decemb. 16. 1653. that none should be compelled by penalty or otherwaies to the publike profession held forth and that all Laws contray to Christian liberty were to be null and void; how contrary were these mens actions then to that?

But the Constables being present all a long from the beginning of this business, who seeing and hearing all that past between us, and finding no evil or misdemeanor on my part committed, yet were alwayes in my company, were themselves willing to hear me; and the people both of Town & Country being many, and no house there able to contain them, they before one of the clock that day were assembled together in the street, the number of which were supposed by many people to be neer one thousand, to whom began my discourse thus.

Friends, The afternoon Sermon being not yet began at Church, and because we will not be idle, I shall in the meantime, while we have an opportunity, speak something to you for your souls edification and comfort; and then you that will go to the Church may; and this I shall also desire of you while you are here, that nothing may be said or done on your parts contrary to the present power and publike peace of this Nation, by which we should be protected in this our Godly exercise; and you that are Officers, take notice of any that shall in this our meeting make any disturbance, &c.

But after half an hours space that I had proceeded thus in speaking to the people, Mr. *Crofts* and Mr. *Aylworth* the said Justices, and *Elmes* the said Minister, with their horses came riding in amongst the people in a tumultuous manner, & disturbed the whole company. laid violent hands on me, commanding the people to assist them in it, who refused, but rather endeavoured to perswade the disturbers of the peace (at that time) to be quiet, the people still calling upon me to speak on, and they would still hear, in the interim two mastive Dogs fall on the Justices horses, as if they had known them to be the disturbers of the people. Then the said Justices departed a little from the company; but *Elmes* the said Minister urged them again not to depart

depart away till they had dismissed our meeting ; whereupon they came again in like manner as before ; and while a Warrant was a preparing to apprehend me, they with some others would not let me go on in my former discourse , but would engage me upon a dispute, taking an occasion to quarrel with me for preaching with my Hat on my head, though in the street , and said it was contrary to the rule of the Gospel. I demanded of them what was meant by head ; they said the head of mans body ; to which I answered, that it was not that head meant in the Gospel: if it were, then any thing on the head were a covering ; but your Minister had this morning a Cap on his head, when he both preached and prayed, therefore was his head covered ; and no greater dishonour could I at this time give to my head then to keep my hat off, having no cap to put on, for the wind blows very cold ; besides the Sun shines full in my face ; but that this is not the head there meant, consider ; for it is written that the head of every man is Christ, and Christ is the wisdom and power <sup>1 Cor. 11 8.</sup> by which all men should both pray and prophesie ; and any <sup>4.</sup> man praying or prophesying without this, having Christ his head covered, veiled or hid in him, and not manifest in him or known by him , all that he speaks and asks in pretence for <sup>Rom. 2. 28.</sup> Christ, is to the dishonour of Christ ; and any man having thus his head covered, he dishonours his head.

Then said the Justices in answer to this : O horrible blasphemy ! what, will you say that Christ is the head of every man, and that he may be covered ? you shall answer for this at *Glocester* ; and so they presented to the Constables a Warrant to apprehend me, commanding others also to assist them (but were constrained to do it themselves , and then carried me to a house in the Town, where they kept me close prisoner for the space of above two hours (while they went to their afternoon exercise ) suffering none to come at me, neither I to speak to any so much as through the window ; after that I had liberty to go to my Inn until the next day ; and then by the Justices Order, I was to give bayl, or go to Jayl.

The next day being come, I appeared before *John Crofts* one of the said Justices, with whom there were assembled several Ministers, the said *Elmes*, with one *Palmer*, and others, who again urged many questions to me to insnare me ; and the Justice de-



manded of me bail; but I desired first to know my accusers, and what evil I had done. He answered, that my accusers were not yet known, neither the accusations; neither was I to know them till I come to tryal. But, said he, we have sent warrants about the Countrey to summon in several persons whom we do believe will be your accusers; and that we are shortly to have a meeting at *Stow*, where the persons summoned are to meet us; after which time if you send to me, you shall have a Copy of your accusers names, and also the accusations: In the mean time (said *Crofts*) we have power in our selves to bind you to appear, or send you to *Goal*.

And so without any thing being laid to my charge, either by themselves or others, they according to their own wills, bound me to appear at *Glocester* Assizes following, to answer to what was not yet charged against me: and according as the Priests  
 A & 25. 14, and Elders desired of *Fests* judgement against *Paul*, before his  
 15. 16. accusers were come face to face, so the said Ministers then present with the Justices, would have had me been sent to *Goal*, before I was accused of any thing; and said, That both I and all that adhear'd to me, deserved no better place.

After this, I went the same day to *Stow*, where was news of several other Ministers of the same Countrey then come to Town to enquire concerning me, some of which were my former accusers at *Worcester* and at *Oxford*: And I being again desired by many people of the Town and Parish of *Stow*, went again into the street, and there preached that day; after which I took my leave of the people, rejoicing that the Lord for carrying on so good a work, had again chosen me as an instrument in his hand, to bear witness to the truth, and suffer shame for his name.

And now, my Lord, after the consideration of all the foregoing discourse, let it please your Highness to do what to your own wisdom shall seem meet, that your practice may answer your title, even to protect the innocent from those that would devour them; for there are many wolves in lambs clothing, who under the pretence of standing for the truth, and the faith once delivered to the Saints, do persecute the pure appearances of God in his people; like unto those which *Timothy* speaks of, who having a form of godliness, deny the power thereof.

2 Tim. 3

Wherefore I being perswaded of your Highness's tender care towards

towards such as love the Lord Jesus in sincerity and truth, was occasioned in boldness to present this unto your Highness, to rightly inform you of the rigorous and illegal proceedings of some men now in power, who under a form of godliness, do envy the pure appearances of Jesus Christ in spirit and truth: Wherefore, as the eye of Jesus is continually toward those that love him, for good; and that *in all their afflictions he is afflicted*; so you may be like Jesus Christ, in tendering those that are precious in his sight, that so the beloved of the Lord may lie down in safety.

And lastly, as it hath pleased the Lord to advance your Highness above your Brethren, for their protection, preservation and deliverance, as he did *Joseph* above his brethren, when he made him Lord of all *Pharaoh's* house, and Ruler throughout all the Land of *Egypt*; so you (like him) may not always be as a stranger to your poor, grieved and oppressed brethren, to try them, but that you (like *Joseph*) may also make your self known to them, by doing good for them, to comfort and relieve them in their several wants and necessities, as *Joseph* did his brethren, that so you may not onely be blessed in the Lord, but that both this and after-generations may also call you Blessed, according as it is written, *The memory of the just shall be blessed, but the name of the wicked shall rot.* Gen. 45. Prov. 10, 7.

July 1. 1654.

*So waiting upon what the Lord shall be pleased to direct your Highness to do, in reference to these particulars, I remain,*

Yours to serve you  
in the Lord,

*Richard Coppin.*

CHAP. XV.

*The Authors Tryal at Gloucester Assizes, before Serjeant Glyn'; and the unjust proceedings of two Justices, John Crofts, and Richard Aylworth against him, the 22 of July, 1654.*

**V**Pon the day and year above written, I made my appearance at Gloucester Assizes, there expecting a tryal with my then



then two adversaries *Job Crofts* & *Richard Aylworth*, two Justices of the Peace for that County, who themselves were there with many Ministers of the same County, conferring together concerning what they might inform against me, having nothing before; for nothing justly could they find then; but their malice being great, the Justices with the said Ministers had fram'd a scandalous Paper, in which were many false and scandalous informations of their own inventions, as a map of malice, which they presented to the Court, to which was onely the name of *John Crofts*, and to which they themselves durst not swear, neither could they get any other, though they fought much for it; which particulars were as follow;

The Information.

**F**irst, That I had several times caused to come together to hear me, a very great multitude of wicked and prophane people, to the disturbance of the peace.

Secondly, That I disturbed their Minister in the Church, and that some of my company should call out to have the Minister pulled down, saying, Touch Coppin who dare.

Thirdly, That believers need not pray for the pardon of sin.

Fourthly, That there was no heaven nor hell, but belief and unbelief.

Fifthly, That I should call to the people to stand to their liberty, and not to suffer the Justices to entrench upon it.

Sixthly, That I would not obey the Justices Authority.

Seventhly, That I was a continual breaker of the peace.

And now I being called into the Court on Saturday night, a little before the Court rose, the informations against me were read; but nothing of it being proved, there was no answer required of me; and the Judge being removed to the other Court, my accusers would have been my Judges, and also witnesses for themselves; but I excepted against them, and the Court re-proved them.

Then I declared against their informations, shewing them to be false, and they themselves to be no true Christians living in the faith of the Lord Jesus, so long as they did inform against, or prosecute any for their judgements; whereupon their proceedings upon the informations were stopt.

Then they presented to the Court several books with my name

to them: And the Court demanded of me, if I would own them. To which I answered, That I had written such books, with such titles; but whether those particular books they produced were the same I writ, I knew not, unless I heard them all read. And I further said, That if they had any thing against me for breach of any law, I desired them to proceed according to the Law, and I would further answer them. Whereupon the Court told them, That they could proceed no further by these informations; but if they had any thing to accuse me withal, they were to proceed by way of indictment.

But my accusers not yet knowing with what more to charge me, desired to know of the Court if they might not indict me for disturbing their Minister in the Church. The Court answered, They could not do so the Minister having done before I began, and therefore it could not be proved any disturbance. But said the Court, If you can pick any thing forth of the books which you say are his, and prove it to be blasphemy, you may indict him for that, proving first that he saw every line of the books printed: But at this my accusers were much daunted, knowing not how to prove any thing against me, and so could not find any thing justly to accuse me. Whereupon they desired longer time, until Monday; which time the Court granted them.

And now Monday being come, I was again called into the Court before the Judge; where the said Justices, my accusers, were present, but no Minister with them, for they were onely the setters on of the Justices: who then proceeded as before, and finding nothing more against me, the foresaid informations were again read: But the Judge perceiving them to be in malice, and there being no proof to them, he seem'd to slight them, saying, He did not like informations in such a nature; to which my accusers answering not; I then desired to speak my self (though I might have chused, there being nothing proved against me) and the Judge giving me leave, I declared unto him in open Court the substance of the whole business acted against me by the said Justices at *Stow*, as is before written at large; and thereby proved my accusers themselves to be guilty of what they informed against me; and for the proof of which I would have produced several witnesses that were then present. But the Judge answered, he was a'ready satisfied in what I had said, that  
the



the wrong was done to me, and therefore desired no further witness.

Then my accusers again urged the books. To which I answered as before, naming the several titles of the books I had written. Out of which books my accusers had pick'd here and there some part of some particular sentences, which they preferred to the Judge to examine me upon. But the Judge, after he had read it, told them, that they had given him that which was non-sense in taking part of a sentence, and not the whole; for in so doing (said he) you may wrong the sense of any mans words; and you are not to do so; but you are to take the words before, and the words after, and then the one might explain the other, as said the Judge. To which my accusers were silent: so nothing at all being proved against me, the Judge asked them, what my life and conversation was; against which they also had nothing to say. Then they gave the Judge a note of my former accusations at *Oxford*, declaring that I had since spoke the same things; and so importuned the Judge to keep me bound till the next Assizes. But the Judge told them, he could do no such thing, unless they could prove that I had transgressed the Law: and, said he, for that which ye reckoned an offence already committed by him, which for my part I cannot, you have already punished him contrary to the Law, in keeping him bound till now.

And, said the Judge, as touching the accusations at *Oxford*, I understand he there answered them before my brother *Green*, then Judge of that Assize, and I am not to question him any more upon that; therefore unless you have any thing against him, he ought to be freed.

But nothing else could they find, though they sought and tryed every way for it, to the uttermost of their endeavours. Whereupon I was freed, to the shame of my enemies.

And now what an advantage might I take against those men, for the wrong done unto me by them, if I would proceed according to the Law? but my principles lead me to no such thing, as to seek revenge against any man, but freely to forgive my enemies; and to love them which hate me, as Christ in me gives me Commandment; and in so doing, though in many things I suffer, yet in God I find rest for my soul.

